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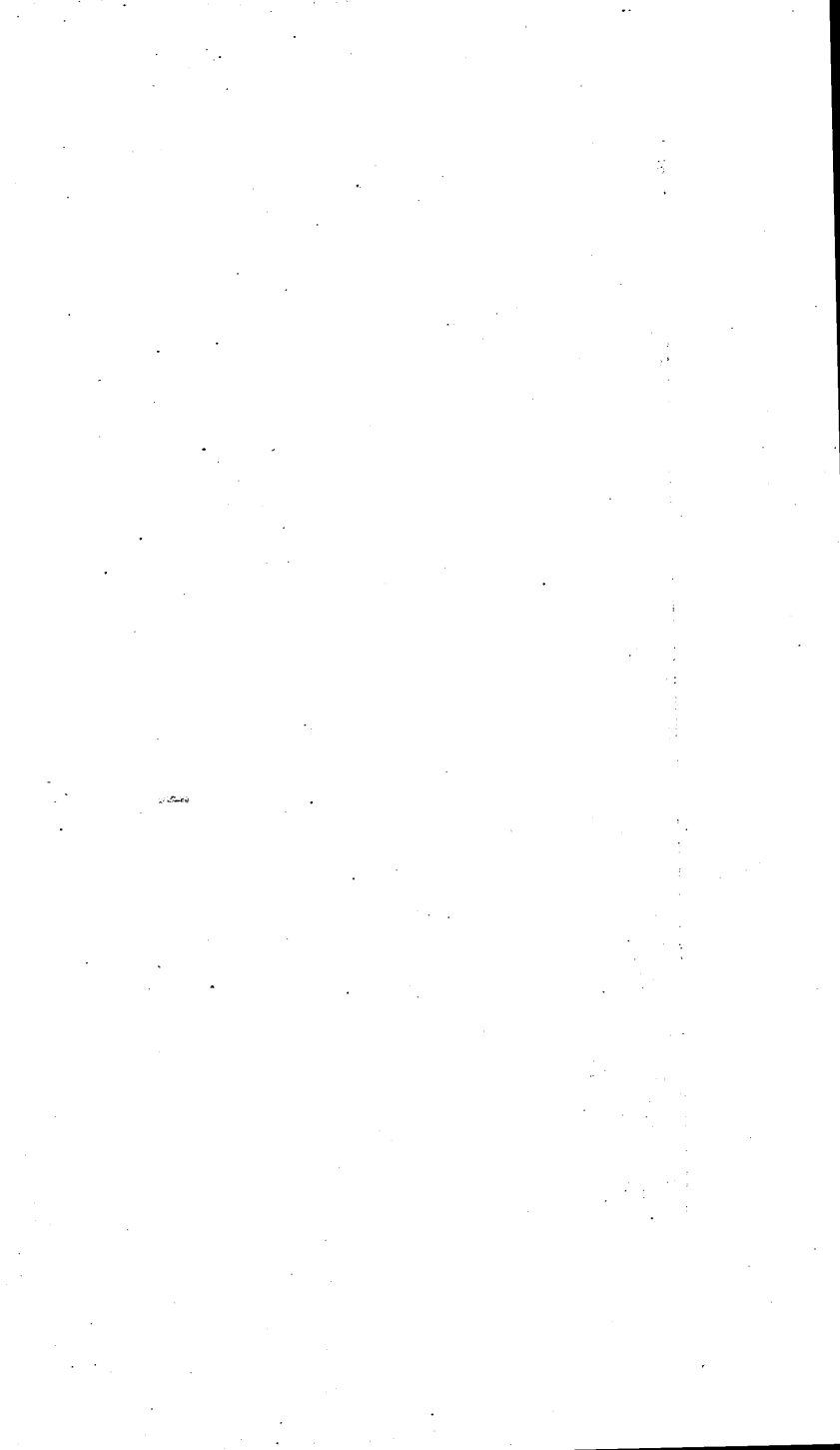




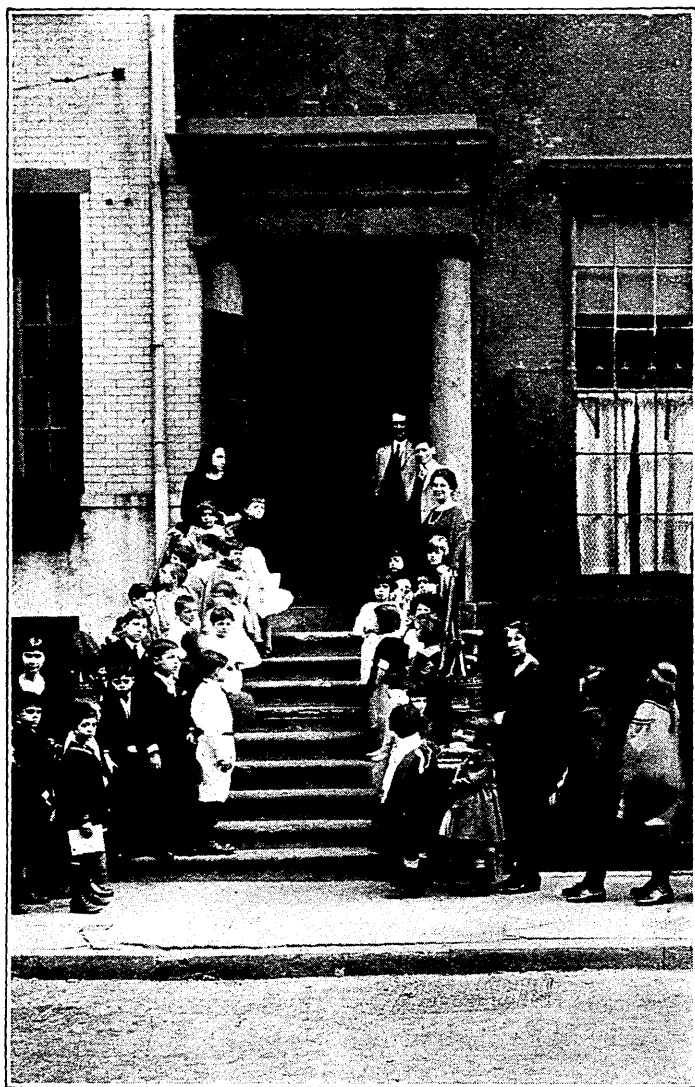


# **AMERICA TOMORROW**









A Typical Christian Center

# AMERICA TOMORROW

WHAT BAPTISTS ARE DOING FOR  
THE CHILD LIFE OF THE NATION

EDITED BY

THE DEPARTMENT OF MISSIONARY EDUCATION  
BOARD OF EDUCATION

OF THE

NORTHERN BAPTIST CONVENTION

276 FIFTH AVENUE, NEW YORK CITY

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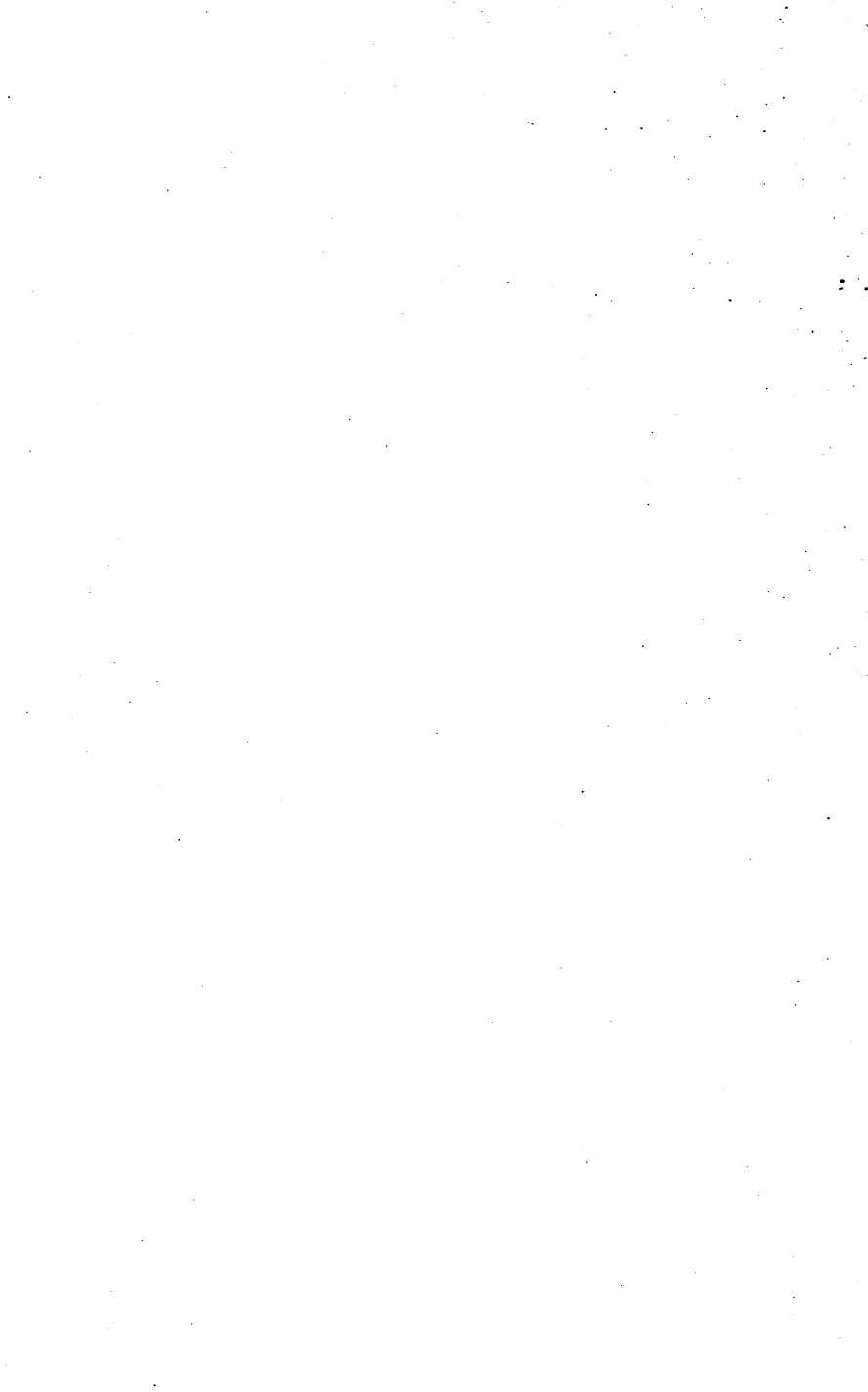
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*Hold, ye faint-hearted! Ye are not alone!  
Into your worn-out ranks of weary men  
Come mighty reinforcements, even now!  
Look where the dawn is kindling in the east,  
Brave with the glory of the better day,  
A countless host, an endless host, all fresh,  
With unstained banners and unsullied shields,  
With shining swords that point to victory,  
And great young hearts that know not how to fear—  
The children come to save the weary world!*

CHARLOTTE PERKINS STETSON.



## FOREWORD

THE home-mission theme for 1923-24, "Saving America Through Her Boys and Girls," should have a stimulating influence upon all Christians of whatever name as we face the challenging task ahead of us. Baptists are sharing the responsibility for safeguarding and training the child life of the nation, and this book seeks to set forth some of the missionary agencies at work, some types of service, and some significant results.

The purpose behind this book is to place at the disposal of Baptists for use in mission-study classes, church schools of missions, program meetings, lecture courses, and institute programs, a body of distinctly Baptist material to be used in the study of the interdenominational home-mission theme, "Saving America Through Her Boys and Girls."

The material has been prepared from the missionary point of view, to disclose the particular contribution which Baptist home-mission enterprises are making, and does not, therefore, attempt to discuss additional valuable and indispensable Baptist agencies at work under other than distinctly missionary auspices.

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## FOREWORD

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We are greatly indebted to the authors of these various statements for the generous services which they have rendered in making this book possible.

WILLIAM A. HILL,

*Secretary of Missionary Education,  
Baptist Board of Education.*

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# **I**

## **THE HOME, THE SCHOOL, AND THE CHURCH**



# I

## THE HOME, THE SCHOOL, AND THE CHURCH

By FRANK A. SMITH

If America is to be won to Christ, it will be through the boys and girls of today who are to be the men and women of tomorrow. The ringing words of Theodore Roosevelt still echo a great conclusion, "Unless this country is made a good place for all of us to live in, it won't be a good place for any of us to live in."

"Saving America Through Her Boys and Girls" has become already a phrase of unusual significance. It indicates a fine Christian strategy in the mapping out of a new campaign for a better America, and it has in it a note of courage and optimism. What hopes for the future may we not cherish if we erect adequate moral and spiritual safeguards about the child life of the nation! No true measurements of such a task may be made which do not include the home, the school, and the church. Even as no history of America's progress can be written without recognizing their importance, so no new national ideals may be realized without the larger use of these honored and sacred institutions.

Ours is the superb opportunity to direct the energies of this host of boys and girls entrusted to our supervision. Just in proportion as they catch the vision of the needs of their country and the

world, and dedicate themselves to the establishment of Christ's kingdom, so far will the people of our land be influenced by Christian ideals and motives. It devolves upon our generation to afford for our children a background of inter-racial sympathy and friendliness from which they may view without embarrassment the goal of universal Christian brotherhood.

The home-mission enterprise "is an adventure in friendship," in that it seeks to bring together, for the saving of America, those groups that are widely separated by racial, social, provincial, and industrial differences. There is no task more difficult than this in the whole range of our organized Christian activities, and no test of our Christian profession that is more searching; and yet if we really believe that Jesus meant what he said, "All ye are brethren," we must try to create an atmosphere that will make it less difficult for our boys and girls to advance toward this goal than it has been for those who are older.

The home is not only the door of entrance into this coveted future, but it commands all other approaches. Here in the home are laid the first foundations, here are made the impressions which are most enduring, and here is the authority which is not yet challenged. Here the child finds his first social contacts, learns the sacredness of other lives, feels the pressure of social customs, and becomes familiar with the interests of others. If the atmosphere of this home is Christian, then Christian attitudes toward others will become a normal thing which

affects behavior and leads to generous service. The home is the first home-mission field, and hence here is the first contact which our young people have in the task of saving America. If the child is not taught here to respect the rights of others and to reverence the relations that enable them to live together in harmony, there is small chance of absorbing it elsewhere or of stumbling upon it by chance later. The degree to which the home recognizes its responsibility, and the place it gives to Christian values and ideals, will determine more than any other factor how far America will be Christian in the next generation. The use of national nicknames, already recognized as unchristian, must be banished from all family conversations, as not only coarse, but inimical to those mutual understandings which it is essential that those of different ideas shall possess. To cleanse the speech of the home from words that are divisive is the first step toward living and working together to save America.

With a population as diverse and complex as that in our land, the saving of America will demand a good understanding of many peoples and many interests. The public schools furnish the best training for an appreciation of the good qualities of others, the proper valuation of their peculiarities, and a knowledge of those motives that influence and of those ideals that differ. All these are necessary if we are to present the gospel in a way that will win the coming generation to Christ. The public school is a real home-mission contact because the scholars are less homogeneous than those of the private school, and



widely varying classes and races and creeds and interests mingle. The scholars enter into competitions of scholarship that are incentives and that command respect. They play together enough to make adjustments to widely varying angles of life, and when people play together they have learned the first lesson in working together. School activities, athletic teams, debating societies, and other interests are unmindful of the social barriers that exist outside because it is all for the honor of "our school." This healthy team-work brings into mutual understanding those who naturally would be strangers, and while it is true that socially these elements may not mingle, it is equally true that within the limits of any single race there are social distinctions quite as severe.

The public school is the greatest agency of Americanization that we have because it acquaints those whose traditions of race and culture and government are European with our own splendid heritage. The birthdays of great Americans have an almost inconceivable grip on the children of the foreign-born. The commemorations of birthdays of our national heroes, the anniversaries of great events, find them ready to enter into the spirit. It is refreshing to hear a boy of Italian parentage wax eloquent on "What Abraham Lincoln means to me," while Fourth of July, a day dear to every American heart, cannot be celebrated without mention of Lafayette, the Frenchman, Stueben, the German, Pulaski, the Pole. Our schools might do well to go further and provide opportunities for sharing their

heritage. If the European backgrounds of the great racial groups that compose our population were better understood, we would appreciate the contribution which these races might make to our national life. All the world is debtor to France for her art, and for her science to Pasteur and Curie. The music of Italy and of Poland, the literature of Germany, and the gifts of other nations ought to kindle good-will. Our boys and girls will think back from these races they have touched into the need and conscience of races and regions more remote, so that the saving of America will appear as a normal and necessary part of their life-work. Even in localities where racial differences are almost unknown, there exist religious and economic and industrial strains that when discussed by the older people become subjects for heated argument among the boys and girls of our schools.

There are human factors as well as divine powers in the task of saving America. The young people who are educated in our schools and the high-school pupils who are members of Christian churches, have an unparalleled home-mission opportunity. In their every-day life they are the interpreters of American Protestant Christianity to those with whom they come in contact who, through remoteness or home prejudice, fail to comprehend the finest elements of our faith.

Here is a lad in a remote village who in his desire for an education travels thirty-six miles every day to the nearest high school, home conditions compelling his return each evening. The village where

he lives can support preaching only three months of the year and is a real home-mission field. The women of a little colony of summer cottages in the mountains became interested in the girls of the small near-by farms. The vacant schoolhouse was opened one day in the week with classes in millinery, dressmaking, and embroidery, and especially friendship; the young people of these cottages became interested, a Sunday school was started, and, a summer later, a student pastor preached in the schoolhouse till the life of the whole region was transformed. Here was a personal knowledge of the rural problem of the Home Mission Society and of the colporter work and the Sunday-school work of the Publication Society. Missions had emerged from books and become a living thing.

The church affords the widest possible contact for our young people in saving America. It proclaims Jesus as "the living way." It tells men they are brothers to each other, and men who are far apart in their interest and needs, find a common fellowship in the life of the church. The prevalent impression that men of diverse interest or race can be welded together only by the "popular" or "institutional" church, overlooks the fact that churches of a different type are doing just that thing. One of our fairly strong churches which is essentially a family church, includes nine different nationalities in its membership. Points of contact with home missions are normal in such a church.

Missionary education is now a well-recognized part of every church program. Mission-study books

for all ages, missionary reading courses, mission-study classes, summer assemblies, and winter institutes, all afford information, stimulate interest, and lead to the consecration of many young lives to Christian service.

A splendid amount of missionary literature has been provided, and our magazine *Missions* is so broad and comprehensive that it is vital to any well-considered missionary program in any church.

In the church there are also special opportunities for missionary service. Americanization has many forms and affords many opportunities; classes to teach English are open doors to friendly interest, and this will lead on to the Saviour of men. The need is so great and the work so appalling in its magnitude, that a large amount of a part-time voluntary service will be demanded of our young people in the near future, if America is to be saved. The church by her fellowship, by her missionary education, by the visualization of the work, by opportunities for service, can prepare the boys and girls for their share in making America Christian and lead them to dedicate their lives to definite forms of Christian work.

"That is my home," remarked an intelligent Negro physician in a Southern city to a Northern visitor, who was looking over some photographs of different homes in the community. It was a fine brick structure, better in appearance than many of the white residences there. The porch with its broad approach spoke a welcome, and the flowers in the yard told of the home-makers' interest. Com-

fort and good taste were manifest in the appearance and style of architecture. "And that is the sort of home I came from," continued the doctor pointing to another photograph—that of the familiar rural Negro home. It was a rickety, one-room affair with no windows. It spoke of the lack of thrift and poor living conditions common in certain Negro communities in the South.

Even when a boy working at odd jobs and picking up a rather precarious living, Baker had the desire for an education. With but little money in his pocket, he walked to the Baptist mission school in a neighboring town and began his education. It was a hard struggle; his previous schooling had been very meager; his funds were always low, and the work hard. Between his classes he worked around the school and during the summer on neighboring farms. But he completed the course and finished with a creditable sum of money ahead. Then came the purpose to study medicine, and there were several years more of hard work and constant plodding. But the day came when he began his work as a blessing among his own people. He went in and out among them as the Christian physician, his industry and skill attracted the attention of the white people of the city, and his success brought confidence in a way not common for colored men in the South. And when the railroad found it necessary to enlarge its great hospital which was located in the city where he lived, they took one of the larger wings, and designating it for the colored people put Doctor Baker in charge. This was the transforma-

tion of Baker. It is one of thousands of such instances in our home-mission work.

A ringing challenge to American Christianity is voiced in the following reverential appeal of W. E. Doughty:

O America, America, stretching between the two great seas, in whose heart flows the rich blood of many nations, into whose mountain safes God has put riches of fabulous amount, in whose plains the Almighty has planted the magic genius that blossoms into harvests with which to feed the hungry multitudes of earth, nursed by Puritan and Pilgrim, defended by patriot and missionary, guided by the pillar of cloud by day and of fire by night, sanctified by a faith as pure as looks up to heaven from any land, O America, let thy Master make thee a saviour of the nations; let thy God flood thee with a resistless passion for conquest; let thy Father lead thee over mountains and seas, through fire and flood, through sickness and pain, out to that great hour when all men shall hear the call of Christ, and the last lonely soul shall see the uplifted cross, and the whole round world be bound back to the heart of God.



## **II**

# **BAPTIST MISSION SCHOOLS IN THE SOUTH**





## II

### BAPTIST MISSION SCHOOLS IN THE SOUTH

#### 1. THE TRAINING OF A RACE FOR A NATION'S LIFE

By CHARLES L. WHITE

##### Where the Path Began

Let us in our survey walk down the six decades that begin February 27, 1862, when Rev. Howard Osgood returned from Fortress Monroe and reported the result of his investigations of the conditions among Negroes to the Executive Committee of The American Baptist Home Mission Society. Our fathers, assembled in the historic meeting-house in Providence, listened to the following report:

*Resolved,* That we recommend the Society to take immediate steps to supply with Christian instruction, by means of missionaries and teachers, the emancipated slaves—whether in the District of Columbia or in other places held by our forces—and also to inaugurate a system of operations for carrying the Gospel alike to free and bond throughout the whole Southern section of our country, so fast and so far as the progress of our arms and the restoration of law and order shall open the way.

On the same day Rev. Isaac W. Brinkerhoff and Rev. Jonathan W. Horton were commissioned to labor among the Negroes on the Island of St. Helena, S. C., and on September the sixteenth Doctor Peck, for many years the Corresponding Secretary of the Missionary Union, volunteered his services and was commissioned to Beaufort. The work prospered,

and the colored church in Beaufort in 1867 reported 4,000 members, divided into four parishes, each having a preacher who cooperated with a pastor.

Early in 1863 Rev. H. C. Fish, of New Jersey, on behalf of the Board, examined the condition of the freedmen in Washington and Alexandria. His report stirred the hearts of Northern Baptists, for he declared:

I found them helpless, hopeless, friendless; these poor creatures appeal to us most loudly for assistance! Not a man in the whole camp to care for their souls! Not a teacher to instruct them even in the lowest branch of learning! Few, if any, missionary fields, as we believe, make a stronger demand upon our denomination today than that here indicated. Difficult indeed is the problem. What are we to do for the freedmen who are being thrown in increasing numbers upon our hands? One thing is certain, they must not be neglected. And upon whom else so clearly rests this obligation as upon Northern Baptists?

### Another Step Forward

In 1864, at the Annual Meeting, another step in the policy of the Society was taken, and one which under the constant blessing of God has endured to the present time. This policy is reflected in these words:

We must give assistance to our missionaries in the South, to engage in such instruction of the colored people as will enable them to read the Bible and to become self-supporting and self-directing churches. The Board will gladly receive all moneys contributed and designated for this purpose, and appropriate the same agreeably to the wishes of the donors; the moneys thus designated to be termed the Freedmen's Fund.

This action of the board thrilled the Baptists of New England, and in the First Baptist Church in Boston, October 26 of the same year, the New England State Convention appointed a Freedmen's Committee, to be called the New England Freedmen's Aid Commission, to advise and cooperate with the Home Mission Board in raising funds and in sending out and recommending suitable persons for assistants in the South.

Everywhere interest deepened. Up to April, 1864, several additional missionaries and fourteen assistants had been appointed for the Southern field. In 1864, mission work was conducted at Norfolk, Va.; Alexandria; Washington, D. C.; Beaufort; Memphis; Nashville; Island No. 10, Tenn.; and in New Orleans.

In May, 1865, the Society held its annual meeting in St. Louis. The war was over. At that time President Martin B. Anderson, of New York, said:

It has been asked, "What will you do with the Negroes?" God does not require of us an answer to this. Our question is, "What will we do FOR the Negro?" God will tell us, when it pleaseth him, what to do with the Negro. Let us do our work, and leave the rest to God. Let us organize them into churches and Sunday schools; teach them to labor, and to make of themselves men in every sense. God will do the rest.

The Annual Report of the Board showed that \$4,978.69 had been received for the Freedmen's Fund and the presence of 68 missionaries in twelve States.

That year the designated funds for the Freedmen amounted to \$21,386.26, and the total expenditure was \$40,000.

“That year it was decided that the most direct, accessible, and effective way of teaching the mass of colored people is by teaching the colored ministry.” It was further declared that the irregular instruction imparted by missionaries, while important, was entirely inadequate, and that established institutions were demanded. In this year, therefore, the Society addressed itself to the Christian education of the colored people and the creation of leadership without which the Negro race would never have reached the improved condition which it now enjoys.

### Laying Foundations

In April, 1867, we began in earnest the purchase of land, the erection of buildings, and the securing of suitable equipment. Schools were established in Washington, Nashville, New Orleans, Raleigh, Richmond, Alexandria, Culpepper, Fredericksburg, Williamsburg, Petersburg, Murfreesboro, Albany, and Ashland, some of them with a view to permanency. In that year alone more than 300 preachers received instruction, ministers' and deacons' institutes were held, 59 teachers were employed in day-schools for the education of the youth, and 6,136 pupils were instructed. As the result of the year's work many were converted, and a large amount of missionary labor was performed by the teachers in the communities in which the schools were located. The fruitage of that year is seen also in the commissioning of 30 colored teachers in important cities and districts in the Southern States, and in the aiding of 97 colored Baptist churches

toward the support of their pastors or toward securing meeting-houses.

The American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society now own or assist 14 major and 5 secondary institutions. The fourteen major schools<sup>1</sup> are distributed through the Southern States as follows: Storer College, Harpers Ferry, West Virginia; Virginia Union University and Hartshorn Memorial College, Richmond, Virginia; Shaw University, Raleigh, North Carolina; Benedict College, Columbia, South Carolina; Morehouse College and Spelman Seminary, Atlanta, Georgia; Jackson College, Jackson, Mississippi; Leland College, Baker, Louisiana; Bishop College, Marshall, Texas; Selma University, Selma, Alabama; William J. Simmons University, Louisville, Kentucky; Roger Williams University, Nashville, Tennessee; Arkansas Baptist College, Little Rock, Arkansas. The secondary schools are: Mather School, Beaufort, South Carolina; Coleman Academy, Gibsland, Louisiana; Waters Normal Institute, Winton, North Carolina; Americus Institute, Americus, Georgia; Florida Normal and Industrial Institute, St. Augustine, Florida.

The two Home Mission Societies have steadily adhered to the training of the colored people as ministers and teachers, and for many years have been preparing students for medicine, law, pharmacy, business trades, home-making, and industry. We

<sup>1</sup> A description of each one of these schools, by Dr. G. R. Hovey, will be found in the appendix of "Race Grit" by Coe Hayne.

have combined the Christian culture of the heart with the development of the mind and the training of the hand so that these schools may give an education for efficiency that shall make the students receiving instruction sufficient unto every good work.

### **The Open Doors**

We have not been able to close the doors to any pupils who wish to receive an education in a Christian atmosphere, and in several of these institutions, in order that teachers may qualify for the State examinations, we have established training-schools, where the future instructors of colored children may have practise in teaching in the various grades. This has been especially true in the schools located in the large centers. All who visit these schools are impressed with the facilities which we have been able to furnish, with the thorough instruction that is given, and with the immense contributions which these have made to the education of the Negro race. Thousands of well-qualified teachers have gone forth from our schools into the country districts, where each has been the center of an influence that cannot be destroyed. In many of the communities where these teachers have gone, neighborhood life has been transformed and almost transfigured by the new ideals which our Christian pupils have brought to parents and their children.

### **Wise Guides**

President Maxson of Bishop College, out of his experiences, reminds us that when the Negro is edu-

cated, as in the case of a member of any race, he is removed from the liability side of the book and placed on the asset side. Dr. George Rice Hovey has compiled statistics showing that from our schools have gone out approximately 5,000 ministers who have become not only defenders of the faith but defenders of the people, 10,000 teachers for all grades of schools from college presidents to country-school grade teachers, 700 physicians, 300 pharmacists and dentists, 150 lawyers, and all kinds of welfare workers. Can we see this great army of enlightened people at work in all parts of the land? What dark corners they brighten! What ministries to a hungry people! What guidance for youthful feet! And what results the imagination may picture!

Our graduates are taught to be good neighbors as the first fruits of their companionship with the Good Shepherd. Take the matter of teachers for rural schools for whom there is an insistent and ever-increasing demand. "The day of the Negro public school in the South is at hand," declares Doctor Hovey,

and the watchword of our schools in the South now is: "Put your strength into the private schools already established and into the public schools. Go into the smaller communities and improve and build up the county and rural schools." The time has come when every Negro child should have a chance for grade work within reach of his own home, and the united efforts of the Negro people can greatly hasten the day when this will be true. Our Baptist constituency will be glad to learn that our graduates are responding to this call.

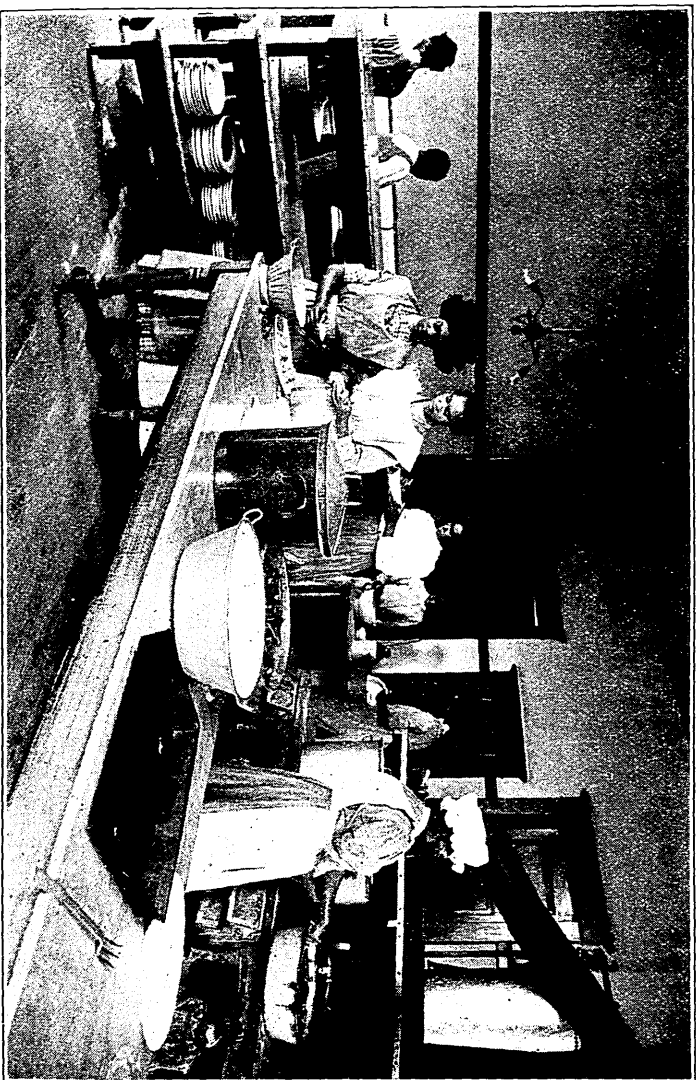


Our schools are contributing immeasurably to the national wealth and stability. Students trained by our teachers go to their own communities and as volunteers or as teachers organize clubs for farm boys and girls in cooperation with the United States Department of Agriculture and County Farm Bureaus. The projects undertaken by the members of the clubs are supervised by our specially trained students. The work must measure up to national standards whether the project is raising a pig, setting a hen, growing potatoes or corn, or canning fruit. The courses in cookery offered in our schools have a direct bearing upon the health of this race. The courses in sewing, dressmaking, millinery, basketry, bench-work, printing, laundering, and agriculture, as well as in the usual academic studies, Christianized and directed sanely, contribute to the development of a stable national life.

What better can we do for the men of the colored race than to train them for Christian civic and industrial leadership, teaching them not only law, medicine, theology, and literature, but how to make their furniture, their houses, and their gardens?

What better education can be given a Negro girl than how to study and teach the Bible, how to cook, to make her hats and clothes, and keep her house in order?

When a youth who lives in the "shadow of one blue hill" climbs the hill, sees from its top the distant schoolhouse and goes forth to its gifts, he returns to make life broad and deep and high on the acres which he owns.



Domestic Science Class at Spelman Seminary, Atlanta, Ga.



The aspiration of colored youths for leadership among their people was deeply impressed upon me in a conversation I once had with a Negro student.

When I asked what he intended to do after he left school, he said, "Be an engineer."

"A civil engineer?" I inquired.

"No, sir," he answered.

"A mechanical engineer?"

"No, sir."

"An electrical engineer?"

"No, sir."

With the other departments of engineering I knew he was not familiar, and so I ventured as a last question:

"What kind of an engineer do you intend to become?"

And he replied, with a flash in his eye, "A chief engineer."

I learned later that he was working hard as a fireman and hoped soon to secure a license as a stationary engineer.

Christian leadership in Christian service has been our goal. Indeed, the world has long since climbed above the mesa on which Doctor Johnson stood when he cried with the plaudits of his generation, "Education is needed solely for the embellishment of life."

As in foreign missions, so in home missions, our effort is to create leadership through Christian schools. We cannot handicap the Negro race and then ask it to equal us who are not handicapped.

Twenty years ago a colored boy walked a long dis-

tance to one of our schools, and four months later, when he returned home for the Christmas holidays, hardly able to read and write, the deacons of the church insisted on calling him "Professor." His head, however, was not turned, and after years of diligent study he has become one of the leaders of his race, long occupied a prominent pulpit, and has been chosen as the head of an institution which has six hundred students.

The organization of the Negro Baptists in Association, State and National Conventions, under leadership of great ability, displays talents that we should not minimize. Indeed in all the communities in the South, where Negroes live, and they live everywhere, and in all the Negro colonies in our Northern cities, if you search out the men and women of prominence who are in the van of educational, social, and religious activities, you will find that they with few exceptions have been students in the mission schools of the South.

### Culture and Service

It must be remembered that a large proportion of the pupils in our schools are studying the elementary branches and do not pursue their studies to the period of graduation, yet in this brief period they become disciples of progress and are evangelists to bring to the relatives and friends the proper conceptions of religion and education which their teachers have given to them. The pupil goes home and realizes that life leads somewhere and that his education makes him a trustee to his race.

These schools for the most part have high-school departments, and this signifies much in terms of nation building through the boys and girls. The high-school age is the time when children are most susceptible to the religious appeal. It is the critical age too, when ideals of human relationships are determined. During this wonderful age, this dangerous age, when the altruistic element is strongest, our devoted teachers, whose own strength is drawn from the everlasting hills, are in daily contact with the boys and girls who tomorrow will have their part in shaping the destiny of the Negro race in America. In our schools thousands of the colored youth of the South form a life comradeship with the divine Master. Rarely does a student graduate from any one of our schools who is not a professing Christian. At all of the schools revival meetings are held during the academic year. They are evangelistic agencies as well as educational institutions. The one is not incidental to the other but a real part, vitalizing and spiritualizing the work of the classroom.

The Negro finds opponents among his people, but they are those who are entrenched in superstition, immorality, and prejudice, and these disintegrating forces become decadent among all belated races under the influence of religion and education.

The Negro by hundreds of thousands during the past ten years, has been leaving his old cabin home and the plantation in the South in answer to the call of the North. No event in our national life is quite parallel to the growth of the Negro popula-

tion in our Northern cities. Among these migrants are the representatives of our colleges, secondary and country schools taught by young men and women trained in our institutions. Among them are many who have grown up in churches in the South served by pastors trained in our schools. It does not require an exercise of the imagination to picture the vast contribution these Christian agencies in the South have made to the stable life of Northern communities.

From an inspiring evening recently spent in Carnegie Hall, in New York City, where Hampton Institute gave a good account of its stewardship, I returned home with my mind filled with fresh proofs of a training that combines both culture and efficiency. I realized that evening that the higher education is one that lifts men higher, and the highest education raises men to heights from which they go down as Jesus did, to work for a world that can be spiritually conquered only by the industry and patience of those whose hearts are pure and whose hands are clean. I saw that night, as I had never seen before, that the higher education is that which gives its possessor a higher lifting power, and that a liberal education is an education that makes a man's life a generous contribution to his day and race. In terms of character it makes him efficient in the conquests of sin in his own life; in terms of efficiency it makes him sufficient for every good work in uplifting others. In terms of service it qualifies him for the larger leadership of his people.

### The Gifts of Love

We should all do honor to the teachers who have gone from the North, and especially from New England, to teach the Negroes. The service at first was glorified in the North, and minimized in the South, but it is now appreciated more and more among the white neighbors of our virile institutions. The Negroes have long since risen up to call them blessed, and Doctor Du Bois has said, "These Christian teachers have gone forth in the ninth crusade." One has a strange feeling in his heart when he hears an enemy of these schools say that the Negroes are incapable of education and in the same conversation, a few minutes later, hears him assert that educated Negroes are dangerous to society and the jails are filled with them. Such opinions do not weigh an ounce in the balance against those noble expressions to the contrary which are constantly and freely being given by the intelligent people of the South.

Today these institutions are administered by men of exceptional ability and taught by teachers of fine mind and heart.

These teachers have labored with rare devotion in the yielding clay which has often broken on the potter's wheel till they have patiently made it whole again. Their names are in the books that the angels write, and will appear in letters of gold when the history of Negro education is finally written. The South has treated these Christian educators kindly in later years, and many of our mission schools have



long had trustees and friends among the Southern people, who have always ministered to these angels in their midst and given to them the cup of encouragement in the Master's name.

### A Wider Field

What our Societies have expended in Negro education, however, does not represent the total contributions of Northern Baptists for this object. Our States are the happy hunting-grounds through which have wandered Negro pastors and teachers, and the amount of money which has been collected from individuals, Sunday schools, young people's societies, and churches, represents not only generosity, but constitutes a vast sum.

The Negroes themselves during these sixty years have appreciated our efforts on their behalf, and have paid into the school treasuries of our various institutions hundreds of thousands of dollars for board and tuition charges. This makes two points clear: That their parents and friends are coming to financial strength, which makes possible the education of the younger generation, and also that a multitude of young men and women are eager to possess ample preparation for the work of life.

### Our Task

We need to remember that the task in which we are engaged may be a very long one, for it may take as many decades to solve this problem as it took to make it. How long, therefore, shall we patiently pour our missionary treasures of money and of life

into this stream? We answer, Till our work is done and others come to supplement our labors.

It is a joy to know that the best sentiment in the South today, where the tide is rising fast, demands not only an education for the masses of the colored people, but that higher educational institutions shall be developed to supplement the denominational work, both in order to provide teachers for the rural schools and to train the exceptional man and woman.

Important changes are imminent in the South. The growing efforts on behalf of the Negroes in the organizing of Young Men's Christian Associations led by the Southern white students; the establishing of fellowships in Southern universities for the study of the race problem; the Christian work which Southern church boards are doing with increasing liberality—these are significant tendencies of Southern life today. Their work at first will supplement our Christian endeavors and in the end will probably lessen our commitments to this form of Christian service, which will naturally be transferred to the hearts and hands of white men and black who live as neighbors.

### **The Breadth of the Problem**

Who can travel in the South and not observe the kindly feeling which prevails between the better classes of both races? It is not in the ability of any one reared in the North to instruct intelligently the Southern Baptists as to what they ought to do.

Every word of exhortation given in the South may well be repeated in the North, where pre-

judice against the Negro we fear is not growing less. Indeed, the Baptists of the Northern States may well read the burning utterances of our Southern leaders and labor more zealously in our cities for the evangelization of the Negro people, many of whom absorb the vices and not the virtues of their environment. As we read the calls to service uttered to their brethren by these Southern neighbors, and meditate on their words in praise of our Christian schools, let us not for an instant imagine that the Baptists who have always dwelt closest to the great population of Negro people have not generously assisted the Negro Baptists in their Christian enterprises. Their gifts doubtless have long since passed the mark of two million dollars. Indeed, almost every Negro church has appealed, and not in vain, to their Southern friends to help build its edifice.

The Negro problem is a national problem and will never be solved by the North alone nor by the South alone, but by the North and the South together, working on a larger plane than has ever yet been devised and in constructive ways that will utilize the financial ability, the intellectual leadership, and the moral power of the Negro race.

## 2. THE AUTOBIOGRAPHY OF A NEGRO

By W. S. TURNER

My parents were poor but honest and industrious. The school advantages of my boyhood days were poor beyond the power of many today to imagine.

I attended school in a one-room schoolhouse, and was taught by poorly paid teachers. The school year was always less than three months. Most of the pupils would forget in nine months nearly all they had learned in three. I tried not to lose everything. I succeeded somehow in carrying from year to year the little I learned during the one term of school held annually. From time to time I added to my little store of knowledge as opportunity afforded. By the time I was seventeen years of age I knew about as much as my teacher. Accordingly, I left the country school and went to work at a saw-mill where I received wages to the amount of sixty cents per day. Half of my income I was obliged to give to my father. I was under twenty-one years of age and was supposed to "belong" to him; it was my duty to compensate him for "raising" me. Such, indeed, was the community conception of childhood.

Of course, I did not mind giving the money to father, for he was doing the best he knew for me and probably did do all that he could under the circumstances. As a matter of fact it was my duty to help him and mother along with the children younger than myself. I saved thirty dollars and entered *A. and M. College*, Greensboro, N. C., where I was able to remain three months.

I taught school the next year.

Again I entered school, this time at Slater School, Winston-Salem, N. C., where I received what was then called a normal diploma.

While at Slater I professed faith in Christ. Upon

returning home, those of my family and the community generally did not believe that I had had any religious experience whatever. They did not hesitate to tell me so. My faith was too simple, they thought. Salvation is not so free, they argued. This cold reception given to me, a new convert, may be understood when it is recalled that my parents and the members of the community generally, at that time, held the faith of the Primitive Baptists—an extreme type of predestinarianism.

In 1905 I entered Shaw University and was a student in that institution until 1910, when I was graduated from the college and theological departments. I earned the money to get through Shaw by working during the summer months first in a steel-mill and later in an ice factory in Braddock, Pa. The work was hard. I worked twelve hours a day and seven days each week.

After graduation from Shaw I did Y. M. C. A. work for one year.

My thirst for knowledge was by no means satisfied. In 1911, I made my way to the University of Chicago. In 1913, Chicago conferred upon me the degree of Master of Arts. The same year I was asked to return to Shaw as a member of the faculty. I came and have been at Shaw ever since.

Life has been for me for the most part a severe struggle, but I have enjoyed it immensely and enjoy it still.

Hath hope been smitten in its early dawn?  
Have clouds o'ercast thy purpose, truth, or plan?  
Have faith, and struggle on.

### **3. THE FIRST AMERICANS AND THE NEWER AMERICA**

**By B. D. WEEKS**

(The record of the work of the Home Mission forces in the training of America's youth, would be incomplete without the story of Bacone College, our notable Indian School.)

At an Indian Association my heart was stirred to see an Indian father and son in the fellowship of the ministry, and in the name of our Baptist denomination I thanked the father for giving his son to the ministry of the church of our common love. Whereupon he rose and in his courtesy of manner said: "Mr. Weeks, this boy is the son of my first love, long gone from me; and I sent him to Bacone. I worked to get the money. I paid his way. I asked no help. It was my joy. When I am dead I will leave him to the Baptist denomination of my love." And the Association sobbed and then broke into song and I with it. Can you think that a race which can produce such poetry of fatherhood will not come in due season to bless the world?

The Indians of the Five Civilized Tribes are a Baptist heritage—there being more Baptists among them than members of any other denomination. Baptist mission work among them began long before they removed from their old homes to the Indian territory. Today the names of Isaac McCoy, Humphrey Posey, H. F. Buckner, J. S. Murrow, and A. C. Bacone, are household words among the Five Civilized Tribes. Then too, there were strong native

preachers among them, such as Charles Journeycake, John McIntosh, Wesley Smith, Chief John Jumper, Black Beaver, Chief Keokuk, and others who gave themselves and all they possessed for the cause of Christ and Christian education during pioneer days in the Territory, when Bacone Indian University was first founded.

### **Race Leaders Win Success**

There are many leading Indians of the Five Civilized Tribes able to cope with their white brethren in the point of leadership. Rev. Henry M. Harjo, a Bacone man, full-blood Creek, has acquired considerable wealth through oil production, gives himself unselfishly to the evangelization of the Seminole Indians in Florida, and has given liberally of his means recently to the Murrow Indian Orphanage at Bacone. There is no way of knowing how much time and money Mr. Harjo has invested in the Seminole work.

Rev. James McCombs, another native preacher among the Creeks, a farmer preacher, working industriously with his hands to support his family, and preaching every Sunday, a man of unblemished character, moderator of the Creek Association, is also a Bacone graduate.

Mr. F. C. Alec, an active layman among the Creeks, clerk of the Creek Association, generous with his means, a good business man, is also a Bacone graduate. Rev. John Smith, a Bacone man, Sunday school leader, and missionary to the Florida Seminoles, whose purse is freely open to every good



Group of Bacone Students





cause, and a man of unblemished character, has given his time and influence freely for a new and greater Bacone. Rev. P. R. Ewing, one of the most active and influential ministers among the Creeks, is a Bacone man. Mrs. Ewing, a graduate of Bacone, and a daughter of Rev. William McCombs, is a regularly appointed missionary of the Creek Association to the Wichita Indians. Mr. and Mrs. Ewing have given their time and influence without reservation to the building of the new Bacone, Mr. Ewing having served as my faithful interpreter for the past eighteen months most efficiently. Rev. William McCombs, pioneer minister among the Creeks, has given his influence for forty years for the upbuilding of Bacone, and rejoices that he lives to see the fruit of his labors.

### **For a New and Greater Bacone**

Bacone College is situated at Muskogee, the capital of the Five Civilized Tribes, and almost in the heart of the Creek nation. It ministers to an Indian population of more than 100,000 within a radius of 100 miles. Then there are the Blanket tribes numbering 19,000 in the western part of the State. This year the following tribes are represented among the student body: Creek, Choctaw, Cherokee, Chickasaw, Seminole, Euchee, Shawnee, Kiowa, Comanche, Arapaho, Wichita, Apache, Pottawatomie, Cheyenne, Otoe, Pawnee, Osage, Mono, Hopi, Crow. These students come from Oklahoma, Mississippi, Arizona, Montana, and California. If only we had the means Bacone could easily become a great national school for In-

dians, with every tribe in the nation represented. It must be. The Indians depend upon their missionaries and native preachers for advice and leadership, but only a small fraction of these have had any adequate preparation, and the great majority of them have had no theological training whatever. Bacone College with its pitifully inadequate equipment, is nevertheless the best opportunity open to the ambitious Indian youth. We have crowded two hundred students into dormitories that should not hold much more than half that number. Our teachers are shamefully overworked. We should have facilities at once for not less than five hundred students. Almost half that number have been denied admission this year for lack of room. It is true we have now a building program which includes a new administration building and two dormitories, the money being provided by individual Indians, the Home Mission Society, and the General Education Board, but these buildings will not relieve the present demand. There must be at least two more dormitories, a dining-room and kitchen. Perhaps the greatest need of all is a well-equipped gymnasium. Many Indian youth are tubercularly inclined, and we have been praying that some one might be led to provide this need.

The Baptists should develop Bacone College to provide for at least five hundred students, though we could easily have twice that number if we had the equipment. It will be several decades before the Indian children as a whole will be ready to enter white schools. Hundreds of them from fifteen to

eighteen years of age have never been to school, and must enter the primary, where in white schools they would be laughed at, whereas in Indian schools they are understood, and meet with the interest and sympathy so much needed in their development. We should have an up-to-date normal department; a greatly enlarged theological department, so that the Indian churches may have intelligent Christian leadership, and where missionaries can be trained for the thousands of neglected Indians in Central and South America; the grammar grades must by all means be maintained; a first-class musical department, to develop the musical genius of the race; an art department, for the Indians are natural artists; a practical business course, to meet the demands for clerks, stenographers, etc., and so keep our young people out of undesirable business colleges in the cities; a strong industrial department, including practical farming, trades for the young men, and instruction in cooking, sewing, dressmaking, millinery, nursing, and home-making for the young women.

**CURRENT DATA ON HOME MISSION SCHOOLS PREPARED BY GEORGE RICE HOVEY,  
SECRETARY OF DEPARTMENT OF EDUCATION OF THE AMERICAN BAPTIST HOME  
MISSION SOCIETY**

SCHOOLS AND LOCATIONS	TEACHERS					PUPILS		
	White		Colored Indians Nationals		Total	For Ministry		Regular College
	Male	Female	Male	Female		Special Course	Theo. Dept.	
<i>Negro Schools supported chiefly by the A. B. H. M. S.</i>								
Virginia Union University, Richmond, Va.	3	1	13	2	19	26	22	172
Shaw University, Raleigh, N. C. ....	2	12	10	9	33	5	30	80
Benedict College, Columbia, S. C. ....	7	11	5	7	30	3	...	23
Morehouse College, Atlanta, Ga. ....	...	1	22	1	24	...	24	175
Jackson College, Jackson, Miss. ....	...	...	10	11	21	15	4	2
Bishop College, Marshall, Tex. ....	6	9	4	6	25	...	12	49
Storer College, Harpers Ferry, W. Va. ..	2	7	5	5	19	...	...	9
Total .....	20	41	69	41	171	49	92	516
<i>Negro Schools helped by the A. B. H. M. S.</i>								
<sup>1</sup> Hartshorn Memorial College, Richmond, Va.	1	9	...	5	15	...	...	...
Florida Normal and Industrial Institute, St. Augustine, Fla. ....	...	...	5	10	15	21	...	...
Selma University, Selma, Ala. ....	...	...	10	19	29	57	...	1
Roger Williams University, Nashville, Tenn. ....	...	...	7	13	20	12	...	22
Simmons University, Louisville, Ky. ....	2	2	9	10	23	47	...	20
Arkansas Baptist College, Little Rock, Ark. ....	...	...	9	11	20	8	...	21
<sup>1</sup> Spelman Seminary, Atlanta, Ga. ....	...	36	...	4	40	...	...	...
Coleman Academy, Gibsland, La. ....	...	...	8	8	16	...	...	2
Total .....	3	47	48	80	178	145	...	66
<i>Indian School Supported by the A. B. H. M. S.</i>								
Bacone College, Bacone, Okla. ....	3	12	1	...	16	...	...	...
<i>Foreign-speaking Schools Nationals</i>								
<sup>2</sup> Mexican Baptist Theological Seminary, Saltillo, Mexico	2	1	4	...	7	...	43	...
<sup>2</sup> Mexican Boys' High School, Saltillo, Mexico	...	...	6	...	6	...	...	...
Colegios Internacionales, Cristo, Cuba...	3	4	5	6	18	5	...	9
<sup>3</sup> Evangelical Seminary, Rio Piedras, Porto Rico	1	...	...	...	1	...	2	...
International Baptist Seminary, East Orange, N. J.	1	5	7	...	13	...	62	...
Spanish-American Seminary, Los Angeles, Calif.	3	2	...	...	5	13	...	...
Total .....	10	12	22	6	50	18	107	9
Grand Total .....	36	112	140	127	415	212	199	591

<sup>1</sup> Supported largely by the W. A. B. H. M. S., which Society helps in support of the other Negro Schools except Virginia Union, Morehouse, and Bishop.

<sup>2</sup> Supported jointly with Southern Baptist Convention.

<sup>3</sup> Supported in cooperation with six denominations; statistics refer to Baptists only.

**CURRENT DATA ON HOME MISSION SCHOOLS PREPARED BY GEORGE RICE HOVEY,  
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MISSION SOCIETY**

**PUPILS**

Regular College	Female	Of College Grade Exten., Special	Second- ary		Elementary	Total Males	Total Females	Total Pupils	Boarders	Expecting to Preach	Expecting to Teach	Preparing for Industries	Conversions	Total Average Attendance	Weeks of Teaching
			Male	Female											
...	68	170	...	...	...	390	...	390	240	82	24	...	8	343	36
43	14	82	132	...	...	197	212	409	245	35	56	35	...	358	36
23	...	79	148	309	...	253	423	676	223	35	141	28	33	572	34
...	...	309	...	...	...	510	...	510	255	52	30	...	10	471	34
7	...	54	101	76	108	167	275	139	19	†40	3	...	...	231	34
76	...	81	71	42	162	182	344	177	40	117	...	...	2	309	36
5	...	57	100	...	70	108	178	148	...	...	16	...	...	168	36
152	82	827	552	427	1690	1092	2782	1427	263	424	66	55	2452	....	
14	9	...	132	109	...	280	280	...	...	...	...	...	...	253	36
...	21	24	45	123	87	105	192	181	...	†50	...	6	...	166	32
1	3	60	146	389	218	410	628	239	57	236	4	12	...	536	34
12	7	31	48	18	74	72	146	105	12	56	...	5	...	125	35
22	64	96	116	52	202	250	452	284	60	†50	†20	...	...	411	35
6	...	108	113	124	198	174	372	135	31	43	†20	...	...	352	...
23	56	...	240	354	...	731	731	423	...	196	59	4	...	715	34
6	...	22	59	257	151	195	346	128	8	117	...	...	...	288	...
84	160	341	899	1426	930	2217	3147	1495	168	748	103	27	2846	....	
....	....	40	24	168	128	104	232	198	....	....	....	19	168	35	
....	....	....	....	....	43	....	43	43	43	....	....	....	....	....	36
...	...	...	...	...	212	212	212	51	...	...	...	5	...	...	36
13	...	88	41	130	203	110	313	150	5	...	...	†40	...	274	36
...	...	...	...	...	2	....	2	2	2	...	...	...	...	2	35
...	...	...	...	...	62	4	66	...	...	...	...	...	...	...	32
...	...	...	...	...	10	3	13	11	10	...	...	...	...	11	33
13	...	88	41	342	532	117	649	257	60	...	...	45	287	....	
249	242	1296	1516	2363	3280	3530	6810	3377	491	1172	169	146	5753	....	

† This sign denotes "more or less."



### **III**

## **THE FIRESIDE SCHOOL**



**“ THEY WHICH CAME OUT OF GREAT TRIBULATION ”**

### III

## THE FIRESIDE SCHOOL

By MRS. FREDERIC S. OSGOOD

Given a great objective the missionaries of the Woman's American Baptist Home Mission Society go out to work among women and children. The objective is expressed by the motto of the Society, "Christ in Every Home." A good, broad motto this, not confined by oceans nor constricted by national boundaries. No wonder that every effort toward accomplishing this ideal, for the motto is an ideal, has a by-product in foreign missionary activity.

The methods of reaching this ideal must be as various as the types of homes visited. Women missionaries are carrying the Christ into igloos of Alaska, dugouts of the prairie, shacks in the mountains, teepees on the plains, adobe huts in the Southwest, factory houses in industrial centers, tenements in the great cities, and cabins in the Southland. Wherever they go they confine their direct ministry to women and children, yet as the family life is ennobled when a place in the home is given to Christ, the man of the house is helped.

Of all the means employed by the Woman's Society none is surer in its method nor sounder in its principle than the Fireside School. A presentation of its method and principle is essential in a study of Baptist work for boys and girls in America, since it aims to help mothers to rear properly their chil-

dren, and it works directly with children through a system of clubs called Sunshine Bands.

There is something a little misleading at first in the term "Fireside School," not in the "Fireside" part of it but as to the "School." Traveling through the country district of the South even after sixty years of progress, one is depressed by the thousands of one-room cabins, sometimes windowless, often with but one small window besides the yawning opening of the doorway. The only indication of comfort in this primitive dwelling is the clay chimney which promises an open fireplace around which the family gathers in rainy weather and in winter, its warmth and glow the luxury of their lives. The original organization established by Miss Moore is not a school in the usual sense, though its activities have developed into educational agencies. Miss Moore expresses in just what sense it is a school when in her sweet and naive story of her life she says, "If I cannot have both heart and head educated, then I shall choose the educated heart." The Fireside School primarily is for the education of the heart, and its means is the family altar.

Do you remember the child story of the poor neglected woman of the tenement who was given a blooming geranium, and how she placed the plant on the window-sill only to find that the window-pane was so dirty that the sun could not shine through? She washed the window, then the window-sill. She hunted up old white cloth, washed it and made a curtain. So the story goes, one improvement led to another until her poor room and

herself were as clean and neat as her circumstances made possible. It all came about as you remember, in her gradual effort to make the environment fit the one thing of beauty that had been given her. In just this way, in thousands of humble homes that precious thing, the family altar of the Fireside School, has been established, and in efforts to harmonize to it a sordid environment, the life of the whole family has been lifted. The Fireside School idea was not an emergency effort born of sudden necessity. It was the result of over twenty years of faithful toil among the scattered cabins of country people and among the struggling Negro churches. Miss Moore found that the place where these people most needed help was in their homes, and the thing that would help them most there was the study of God's Word. With her canny knowledge of their nature and their limitations she planned an organization. Its one rule was that membership required the daily reading of the Scripture lessons published in *Hope*, and in connection with the reading the family was urged to pray together and to sing a hymn when the day's lesson was read.

Since the account of the Fireside School is illuminated at every point by the history of Joanna P. Moore, it seems expedient at this point to tell the story of her life. The sources of information are the autobiography quoted above, "In Christ's Stead," a treasured friendship during her later years, and the testimony of those she served as "Mamma Sunshine," who loved and obeyed her when she lived and revere her memory.

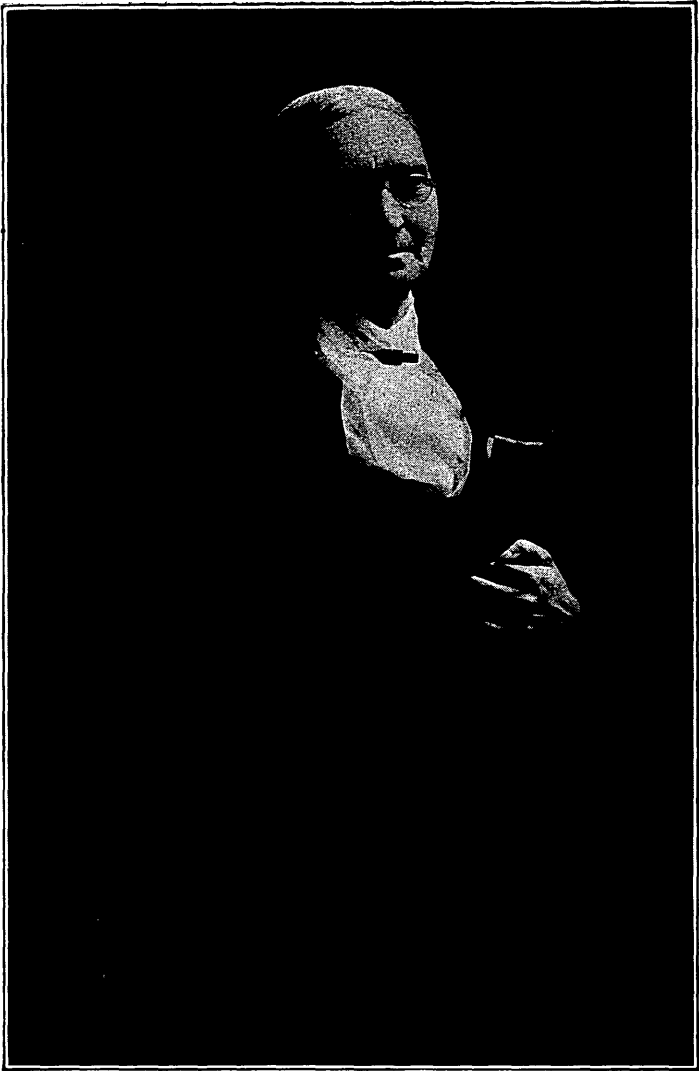
### The Power of the Word

A nine-year-old girl living on a lonely farm in Clarion County, Pennsylvania, was just a little unhappy because the young minister who spent the winter with her family never noticed her much. But sunshine came when on leaving he gave her a little book, the first book that was her very own. It proved to be a collection of talks to children, each one based on an evangelistic text and followed by a simple prayer. On the title-page were the puzzling words, "To be read alone in your closet."

The little farmhouse had but one closet, used for a store-room and packed to the door. It had no window. There obediently she went, pushed boxes and bags about until she could perch her little self inside, and with the door open just wide enough to let a ray of light fall on the book, she read the sermons and *kneeled* to pray. In the dusk of that crowded closet the Christ who never left her came into the heart of Joanna Moore. No wonder that always she was sure that when the right portions of God's Word were put into the hands of the unconverted, they would, if faithfully read, prove the means of salvation.

### Giving and Receiving

In 1844 no schoolhouse was near enough the Clarion County farmhouse for Joanna to attend. No time was there for Joanna to study at home. Every task that a willing, capable, healthy twelve-year-old girl could do, was her lot, and she loved to



**Joanna P. Moore**



serve. The sister, a year or so older, who would have shared her tasks, was blind, and the mother in pity and love never required any service from her. Sometimes when she could get a moment, Joanna would read to her sister. One day when the mother reproachfully called Joanna back from the enchanted place into which the two girls had wandered through the door of a book, the blind one cried passionately, "Oh, Joanna, teach me to do the work, and while I work you can read to me."

The waiting task was in the garden among the currant bushes. Can you picture the scene? The two sisters are close together, the groping hands of one finding the clusters of ripe red fruit and dropping them into the pail, the other with her head bent over her book reading aloud. The mother coming in search of currants, watched unobserved for a moment and then went back to the house. The pail was not full at noontime, and leaves and twigs were mixed with the currants, but as she remembered the happy face of her afflicted darling, the mother made no comment.

Soon Joanna had put to work her partner in the pursuit of literature. The blind girl learned to wash dishes, to make beds, to shell peas, and to pick over beans. She undressed the baby and put him to sleep. But her greatest achievement was knitting. Hour after hour she sat and knit stockings and mittens for an always large family. In time she became so proficient that not only her whole family but also her friends and acquaintances were proud of her skill. While she did housework or tended babies



or knit, Joanna (aloud) read and reread every printed scrap that came to them.

From this cooperation the little girl had emphasized before her again and again as she watched her sister, the happiness that comes from work to do and ability to do it. Also she found from her own increasing mental power the chance there is to acquire an education through reading.

This later was tested out for her when in her fourteenth year she had the opportunity to go to boarding-school for the winter. There, though her heart was made heavy by the treatment she received from the fashionable pupils who looked down upon her because of her quaint clothes and because she worked for her board and tuition, they could never look down upon her scholarship, for she led her classes.

The following summer Joanna taught her first school, and from then on she alternated teaching and studying until she was called to definite service. She says of these years, "If ever a poor girl had a hard time getting an education it was Joanna Moore."

### Her Call

In the fifties foreign missionaries were rare. But to a place where Joanna was teaching came Sewall M. Osgood, a returned missionary from Burma, and she heard him speak. Instantly the young girl responded to the summons in her heart to go. After the service she went to the missionary and offered her life to the cause of carrying the gospel across the seas. He was not encouraging. She was very

young and very poorly equipped. He persuaded her to go back to school.

For four years she kept at alternated study and teaching, each season of teaching growing longer as family responsibility increased. Then came the realization that her duty to an aging invalid mother precluded foreign service. Again Doctor Osgood came to the town where she was at work. Again she went to him, the call and home responsibility confusing her as to her duty. "Have you heard," the foreign missionary asked her, "the call of the Southland?"

Gradually the purport of the call changed. In the following words she described this change:

Foreign missions with all their sweet attractions receded and kept receding till they were in the background, and there in the front stood the black woman with her baby, both half naked, stretching out empty hands to me. Finally I began to ask myself, "What can I, a poor child, do? Will they listen to me? I suppose God will show me how to love them. Every heart needs love. But they need somebody older and wiser than I. Let them go and do the work." I asked myself and asked God a thousand questions and only got one answer, "Go and see and God will go with you." I did go. I did see. God did go with me, and cleared the way. I surely made a good bargain when I invested in the Negro race.

### Her First Missionary Journey

Her own chronicle reads, "November, 1863, I landed on the desolate shore of Island No. 10." On this island was a camp where a multitude of destitute Negro families, "contrabands of war," were guarded by a regiment of white soldiers. They were

idle, lawless, and demoralized. The first duty given to the new missionary, jokingly, by the captain of the regiment, was to settle a quarrel between two Negro women. The vituperation and violence of the women and their families frightened the little slip of a girl. But her earnestness and tact won the day, and her investigation opened her eyes to the fearful need.

The contrabands were huddled several families in one small cabin with but one cooking utensil among them. They were almost without clothes. Her work was to distribute clothing sent from friends in the North. As she went about among them, she found her pity turn to love and her love develop into a yearning to bring spiritual comfort to this people impoverished even more in soul than in body.

She could think of but one way. She gathered them together at evening, and after they had sung their plantation hymns and prayed the impassioned prayers of their race, she taught them texts of Scripture. Just as in her own experience in her closet, she saw the power of the Word of God as out of disorder and hopelessness came children, then women and men converted from their sins and changed in their lives.

When in the spring she saw her colony loaded in boats to go to another camp, she went with them. At the new camp she persuaded the soldiers to make her an arbor in which she gathered four different schools during the day. She nailed her blackboard to a tree and taught these groups to read, using for her lesson Bible texts printed on the board.

From this camp, Helena, Arkansas, she went to Little Rock, later to New Orleans, out from there into smaller places, sometimes working under an individual Northern church, sometimes in Quaker orphanages. Sometimes one wonders just how she was supported, until in March, 1877, she received her commission from the Woman's American Baptist Home Mission Society. "That meant" she says, "help, prayer, courage, perseverance, and supplies." She kept her connection with this Society until her death in April, 1916.

#### **The Evolution of the Fireside School and Sunshine Bands**

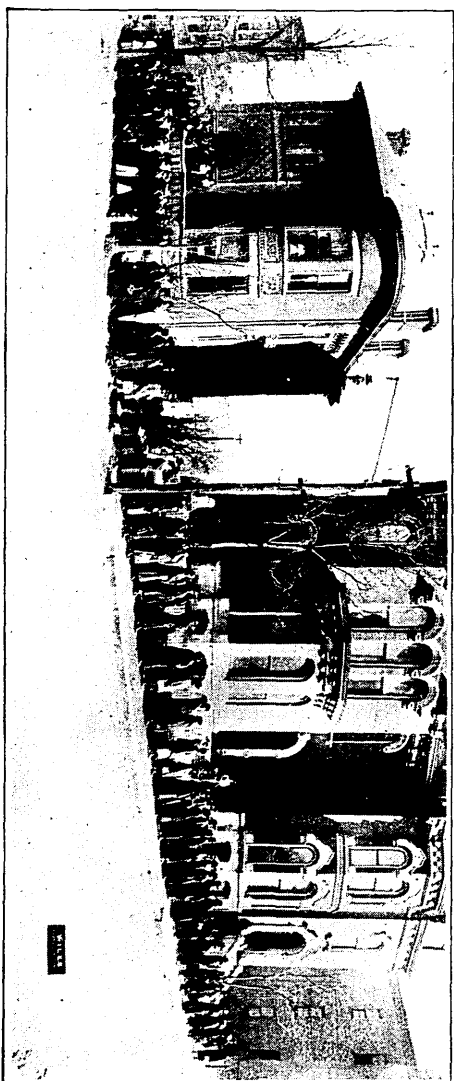
For over twenty years Miss Moore went from place to place visiting Negro churches and homes, spending most of her time in Louisiana. She found among the many hindrances to her work the condition of the church houses. Often they were the merest shacks without floors or sufficient windows. But worst of all, there was seldom any means of heating them. The custom was to build a fire outside, the people going out to get warm and coming back to freeze. They were in isolated places, and the church-goers had to come miles over apparently bottomless roads. These conditions drove her more and more to concentrate her work upon the homes.

But if the condition of the churches seemed almost impossible, the condition of the neglected homes was worse. Miss Moore learned to carry a sewing-bag, patches, soap, and clean rags with her

when she set out on a day's work. In a dirty, disordered one-room cabin she would find a group of tiny, dirty, hungry, squabbling children left alone from sunrise to sunset while the adult members of the family were in the fields at work. Quietly she would win the confidence of the children and with their unskilful help clean them up, mend their clothes if it could be done, teaching them a Bible verse as they worked. If it was late afternoon she would make corn bread and have supper ready when the tired workers came home. She would sit down at the table with them and share their meals; after supper, by the light from the fireplace, she would open her Bible, read to the family, always sharing the reading with any member who could read.

When the reading was over and prayer offered she would urge them to daily reading, and give them a Bible if they had none. But her heart was heavy as she went away because though promises had been made willingly and sincerely, the obstacles of ignorance and weariness would soon obliterate the influence of her visit.

To help the women in these families that she visited she planned a Mothers' Training School, a place where needy mothers could spend a month and have demonstrated to them how civilized people live and bring up children under Christian influences. With Miss Moore to plan was to execute, and soon she had a small school in operation. This was successful enough to warrant a larger one. The second school was such a success that at Baton Rouge a really ambitious enterprise was begun and was in existence



Training Class Starting Home

WALLS



over two years, when the prejudice of a certain group of white people frightened the pupils away permanently, and the school had to be given up.

Nobody will ever know the tragedy this was to Miss Moore, for she was not one to complain or nurse a sorrow, yet Providence plainly ruled here, for if her Mothers' Training School had been a success, a few local institutions, no doubt most valuable, would have taken the place of the wide-spread functioning of the Fireside School.

When the Mothers' Training School plan was abandoned, Miss Moore went back to her house to house fireside gatherings and worked out her plan to make every such gathering a permanent institution.

Sunshine Bands grew out of the hopelessness of cheerless, fireless churches, as a plan to gather children. Such churches were a menace to health and to enthusiasm. Inadequate Sunday wardrobes kept many plantation little ones away from Sunday school. Miss Moore would gather a small company of children in one warm house, picking them up as she went, from cabin doors and roadside. Because every child loves to belong to something, she organized clubs. In these she taught or encouraged her Fireside School Mothers to teach Scripture passages, tell Bible stories, and prayerfully present the way of salvation, always along with this giving homely advice and pioneer temperance instruction.

Things that evolve slowly adapt themselves to conditions and needs. The Fireside School and Sunshine Band are such evolutions. Not until more



than twenty years after she went to Island No. 10 did Miss Moore launch the Fireside School enterprise, and not until seven years later was the first Sunshine Band organized. But they were the perfected results of methods used day after day successfully.

### **In Persecution Often**

The method of Miss Moore's work left her open to misunderstanding. She went, the only white woman, to associations of Negro churches, and she visited in Negro homes. At a time when the problem of what is known as "the black belt" was most acute, the resentment against her and the suspicion of her intentions were extreme. As she tells of her lonely experiences, one is struck by the lack of bitterness in either her behavior or her story of events.

At one time she went to a church in the country where an Association meeting was being held. Around the church were refreshments and merchandise booths presided over by white men at which the country people were encouraged to spend their money. When Miss Moore entered the church and quietly took her place on one of the benches ready to whisper counsel to the leaders or seek an opportunity for conference with the women, the white merchants became very much excited. At length they sent a spokesman who called her to the door and told her that she would not be allowed to stay over night with a Negro family nor would any white people in the town take her in.

Back to her bench she went, keeping her own coun-

sel and praying with the faith that brings things to pass. It was after midnight before a place was found for her to sleep in the home of the country doctor, whose wife refused to speak to her. But such was her winning charm that when she returned to the meeting next day, the doctor's wife went in with her and sat through the service.

### In Death They Were Not Divided

It is hard to find the exact annals of the last years. When the magazine *Hope* was issued, headquarters for the Fireside School were established in Plaquemine, La. These headquarters were moved several times until in 1895 they came to Nashville where they now flourish. The first humble building was furnished with some of the equipment that had been in the Mothers' Training School, though most of this had been sent to needy institutions. It was never Miss Moore's way to store anything that was needed by other people.

In 1906, Miss Moore finally relinquished the superintendency of the Fireside School, and in 1911 the editorship of *Hope*, although she continued to write the Bible lessons as long as she lived. Frail and worn, she came to Chicago to live. Everywhere she was in demand as a speaker, and everywhere she would go while her strength held out. Her last winter she spent in the South and in the springtime, April, 1916, died in the home of the Negro president of Selma University in Alabama.

She was buried at her request in the Negro cemetery in Nashville, a place where her friends are free

to go and come. At the first conference of the Fireside School in Nashville in 1920, the last afternoon was given over to a pilgrimage to the grave of "Mamma Sunshine." It was rose time, and every one of the hundred delegates and their many Nashville friends had their hands full of fragrant blossoms. There were tears and prayers and testimonies at the short quiet services around the grave. Then as they piled the little green mound high with roses they sang softly and reverently the noble funeral spiritual, "Swing Low, Sweet Chariot, Comin' For To Carry Me Home." Silently they dispersed, the love and gratitude of their "educated" hearts a precious monument to Joanna P. Moore.

To fully understand the power of the Fireside School in the conservation of childhood one must study the agencies through which it works, the magazine *Hope*, Reading Courses and Clubs.

#### "Hope"

It is not enough to leave a Bible in an uneducated home with directions to read it daily. There must be some guide to the readings, a choice of passages, and a few words of explanation and application. Help is needed by the beginner on how to pray, and what to pray for, if the family altar is to be a strength in family life. The little magazine published monthly in Nashville, devotes one-third of its space to Bible lessons. These selections follow generally the International Lessons. The commentary is simple and clear but intensely spiritual. The Negro has a religious temperament and demands

high thought, but he needs with it good sound advice as to its translation into daily living. These lessons are prepared by Miss Ada F. Morgan, the Superintendent of the Fireside School.

Miss Morgan's personality is adapted to her work. She has the dignity of demeanor demanded by the Negro idea of the fitness of things, and the understanding of them and love for them that has won their loyalty. Under her administration the organization has made steady progress.

The editor of *Hope* is Miss Grace M. Eaton, a typical New England lady. Steadily the circulation of the magazine increases until it now is 31,500. This circulation is by no means confined to the South. Some of the largest Fireside clubs are in our large Northern cities. In a December number is found the following announcement for the next year:

During the coming year HOPE will continue to publish "Subjects for Meetings," "The Prayer First," the "Bible Quiz," the monthly suggestions for work for the Bands, and the monthly missionary article.

Seasonable material, temperance information, inspirational poetry and a well-conducted children's department added to these announced contributions go to make up a publication that Baptists may be proud to own. It goes where often it is the only magazine taken and is read by every member of the family. Add to this the guided reading of the Reading Course, and one wonders if Negro Fireside School families are not in the way of acquiring a better culture than the ordinary white American family.

The publication is self-supporting, the only present regular expense of the Fireside School to the Woman's Society being the salaries of the workers.

A fine old Negro woman, in speaking in praise of the magazine, said recently that when she was a child she had not had the opportunity to learn to read, but when a friend subscribed for *Hope* in her name, even though she was an old woman she determined to learn to read it. She carried it with her to the different places where she worked by the day and sought help whenever she could find or make an opportunity. "Now," she said, "I can read *Hope* and my Bible too, praise the Lord. I do not know just how I learned, but I did."

### Reading Courses

When baby chicks are hatched, the mother hen and her brood are placed in a coop where the little ones can run in and out, but the hen is imprisoned. As soon as the chickens are old enough or independent enough to stray and not heed motherly admonitions, the mother is released in order that she may watch her family better and lead them in the right way.

There is many a human mother who never gets out of the coop. She is kept there often by the baby, often by hard work and generally by both. But the children travel farther and farther, and the mother may cluck and cluck, but unless she can go with them intellectually they will wander far away from her protection. Here lies the beauty of the Reading Course of the Fireside School. It makes it possible

for a mother to see beyond the smoke-blackened walls of her kitchen into the great world without, through the medium of the printed page.

The appended list speaks for itself:

#### **FIRST-YEAR BOOKS**

How John and I Brought Up the Child  
or  
For Mother, by J. P. Moore  
In Christ's Stead (Miss Moore's Life)  
According to Promise

#### **SECOND-YEAR BOOKS**

Up From Slavery (Booker T. Washington)  
Kind and True, by J. P. Moore  
or  
Ann of Ava  
How to Pray, by R. A. Torrey  
Serving the Neighborhood

#### **THIRD-YEAR BOOKS**

The Secret of Guidance, by F. B. Meyer  
Health Lessons  
Love Stories of Great Missionaries  
Famous Men of Modern Times

#### **FOURTH-YEAR BOOKS**

Light on Life's Duties, by F. B. Meyer  
Women of Achievement (Sketches of six  
prominent Negro women), by Benjamin Brawley  
Uganda's White Man of Work  
Home and Family

Certificates are given for the first year's course completed, and appropriate seals are added until the four years' work is covered. There is another course provided for children, but Reading Course members say that all the books of both courses are consumed by all the family, reading often aloud around the hearth.

### Clubs

Of the various group organizations under the Fireside School only two will be considered here, Bible Bands and Sunshine Bands, and the first of these only to give the three pledges which show the scope of the work attempted for children in their homes.

#### PARENTS' PLEDGE

1. I promise, that by the help of God, I will pray with and for my children, and daily teach them God's Word and expect their early conversion.
2. I will be a good pattern for my children in my daily life, especially in temper, conversation, and dress.
3. I will recognize the fact that God expects me to care for and train my children for him in soul and mind as well as in body.

#### SONS' AND DAUGHTERS' PLEDGE

1. I promise in God's strength lovingly to obey my parents, and join with them in prayer and study of the Bible and other good books. If I have a better education



Sunshine Band Girls





than my parents, I will take great pleasure in reading to them and teaching them in a respectful manner; also in a patient spirit to help the younger children.

2. I will try to be a pattern in neatness, industry, and cheerfulness, and thus help to make home the happiest spot on earth; and to stay at home as much as other duties will allow.

#### TEMPERANCE PLEDGE

I promise in God's strength not to buy, drink, sell, or give intoxicating liquors; also to abstain from the use of tobacco in every form, from gambling of all kinds, and from impure words and actions.

Sunshine Bands, the organized Children's Club of the Fireside School, is named in honor of "Mamma Sunshine." Their watchword is "Shine," their colors yellow and white, and their motto Matthew 5 : 16. A little yellow-covered pamphlet, "A Guide for Sunshine Bands," contains the four objects of the Bands: (1) To give instructions in Scriptures; (2) To give missionary information; (3) To teach God's method of giving; (4) To train in Christian service.

The editor of *Hope* they call "Sister Sunshine," and bands in good standing keep up a regular correspondence with her.

It is impossible to get many statistics about Sun-

shine Bands. From the very first they have proved effective in conversion of children and instruction of young converts. The instruction in giving has borne remarkable fruits. As a fundamental teaching Miss Moore's observation is taught: "The Bible has not instructed us how to raise money but to GIVE." Stewardship texts are learned. Money-making schemes are discountenanced, but methods whereby individual children can earn money are encouraged. Self-denial is urged. How effective this last means has become is a story in itself and worth telling.

### Sunshine and Have Faith in God

"We have been told that the prayer-meeting is the thermometer of the church, but it seems to me the more money we give, the real amount of self-sacrifice we make is a better proof of our piety than even our prayers." So said Miss Moore, whose faith in prayer was the strength of her life. She saw in all her work undignified, selfish, and wasteful ways of getting the money needed to support Negro churches. She saw also that the results were so meager that there was never enough even for local expenses. She determined to teach children a different way.

In the fall of 1897 she sent out a special letter to Sunshine Bands.

You give birthday presents to those you love, don't you? Won't you give Christ a birthday present this year? Will you ask your parents to give you the money that your own Christmas present would cost, and let you give it as a

birthday gift to Christ on Christmas Day? Send it to me with the story of what you gave up.

There were not many Sunshine Bands in those days, but over \$300, accompanied by touchingly happy letters, came to Miss Moore, and was invested for foreign missions.

The next year Rev. J. L. Buchanan, a missionary from Middledrift, South Africa, visited Fireside School headquarters and told the workers of the need of schools among the native Africans. Miss Moore for the Sunshine Bands of America decided to open a Sunshine School in Africa supported by self-denial money.

It happened that not only the children's money came in to support the school. Parents were quickened to give by seeing the unselfishness of their children. The money came in so steadily that in 1906 a second school was opened and called "Have Faith in God." These two schools are still flourishing. So flourishing they are indeed that the need of new buildings urges these shining young Christians to greater efforts even in self-denial.

The Fireside School Headquarters has a program of activities that practically makes it a Christian center. It is accepted as one of the institutions of Nashville. One of the leading white women of the city teaches a large week-day Bible class of women. There the Fireside School conferences are held. Its doors are open to the meetings of the Negro women's civic organization. Evening classes and clubs are held in its hospitable rooms. Every summer a Vacation Bible School crowds into every corner of

it. In this school every week a Sunshine Band meeting is held, and each year as a result of the Vacation Bible School another Sunshine Band is organized.

### Given a Breakfast

From last summer's school this story comes, a fit ending to an account of the Fireside School.

A little girl who had listened to the missionary story of the morning and had seen the children bringing up their offering went home with a heavy heart. She had nothing to give and no way to earn money. But next morning she was back with a five-cent piece clasped in her hot, thin, little brown fist. "It ain't too late to gib, am it?" she asked, "Mammy's sick an she done g'me dis jitney for m'brekfus."

"But aren't you hungry?" Miss Morgan inquired.

"Yeth'm, but I ain't done gib nuffin yet." And the five cents went into the missionary bank.

Later Miss Morgan took the child out to a little table on the back porch. For a moment she drew back, though she never took her wistful eyes off the unusual dainties spread before them.

"You all ain't reckoning to chawg m' nuffin, is ya?" And not until she was sure that her self-denial offering was safe could she be persuaded to satisfy her hunger.

## **IV**

### **CHRIST AT THE CENTER**



## IV

### CHRIST AT THE CENTER

By CONSTANCE JACKSON

Every forty seconds an immigrant enters New York. Every forty seconds! Think of it! Not all of them stay there of course, but it is in their problems that we are interested, whether they settle down to tenement life in old Bagdad-by-the-Subway or migrate still farther inland to mining or factory towns. Can you see them all? Can you visualize this steady stream of men, women, and little children who have come to a new land wrapped in dreams and clouded with hope? The outcome we know all too well. Crowded into dark cheerless tenements, they miss the sun and flowers of their native lands. Landlord and storekeepers alike take advantage of their ignorance and consequently they are hounded on all sides.

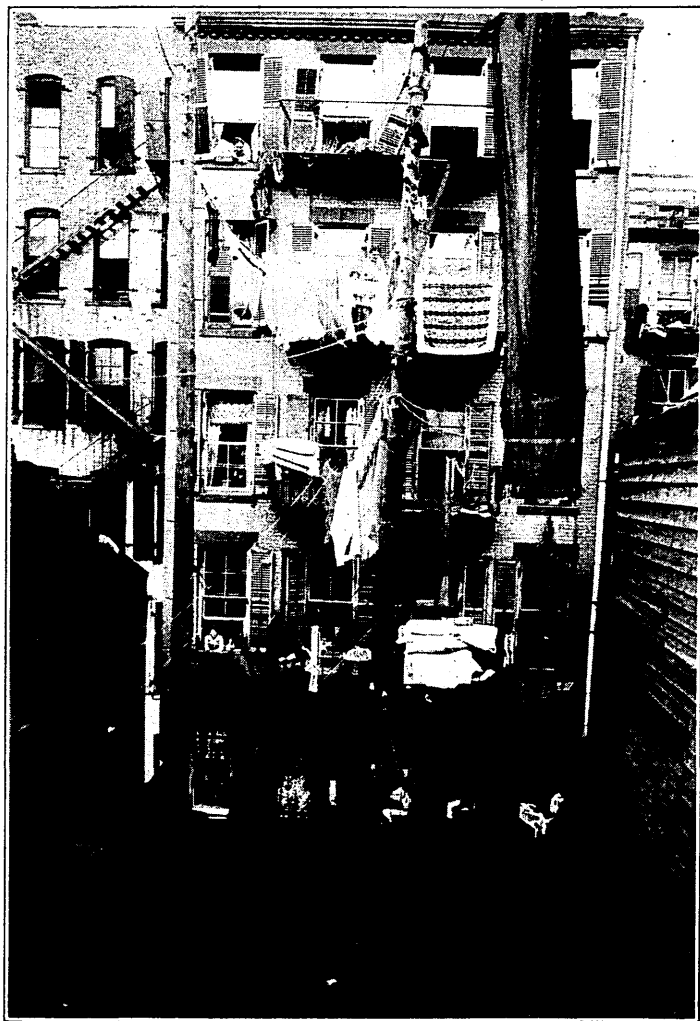
But what about the children, for it is they whom we are considering first? Did they too have dreams of a fair and happy America? They do not find it, poor things, in sweat-shop or factory where many of them work the long day through. No sunshine, no play, no childhood for them in this land of the free and home of the brave. Not only in New York is this so, but in the mines of Pennsylvania, the cotton-mills of the South, and the stock-yards of Chicago. The compulsory education law in large cities sees that the children attend school, it is true, but that does not prevent them from being exploited



out of school hours. Even if they are not forced to work, they are usually needed at home to look after the babies while mother and father or older brothers and sisters toil at the factory in an effort to meet the exorbitant charges for rent and food in this *free*, Christian America. With their thin little bodies under all too scanty garments and their pinched, worn faces, already they look like little old men and women.

Is this a cheerless picture? Is it unfair? Is it untrue? Walk through the tenement district of any of our big cities and see for yourself. Those who are playing about the streets are not much better off than those toil-trapped brothers. Hundreds of them, dirty, bedraggled, picking up the worst words and habits of our country. Foul language falls innocently from young mouths which are frequently all unaware of the meaning of these strange American words. Lines of drab laundry, scarcely more clean than when it entered the tub for a half-hearted scrubbing, are suspended on pulley ropes stretched from tenement to tenement, while strings of macaroni and spaghetti dry in the air. Delapidated houses look, if anything, more delapidated in the pitiless glare of the sunlight; and there is a general lack of soap and scrubbing-brushes. Yet these are the surroundings in which future Americans are growing up. Here are tomorrow's voters. What is being done to make them healthy, happy Christian American citizens?

In their midst stands a wide-portaled, well-proportioned dwelling of red brick with white trimmings,



Tenement in New York City



truly "a house by the side of the road!" Nobody rings the bell. Just turn the knob and walk in. The door is always open from early morning until late at night, for this is a Christian Center—a community house—which belongs not to one but to all. All the dirt and despair are without, for inside is cleanliness, order, and inspiration. Walk in and take time to look around you carefully. You will be impressed with the changes wrought.

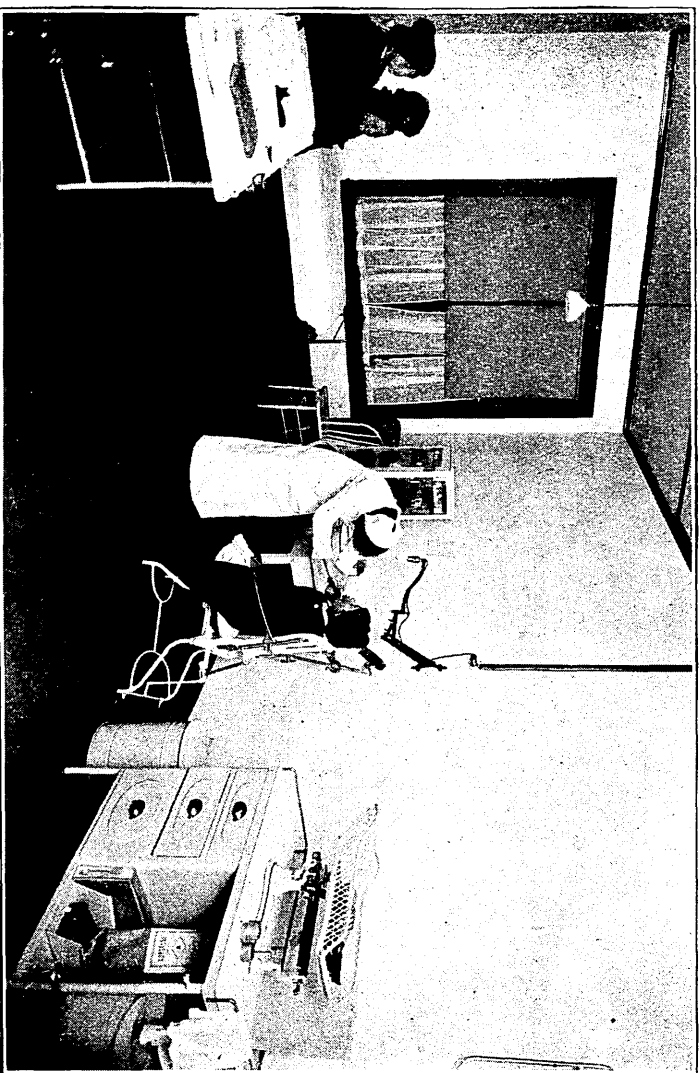
In the hallway, directly opposite the stairway mounting to the next floor, is a generous-sized brick fireplace, piled hospitably high with logs. Perhaps a picture of the Madonna, or a da Vinci head of Christ hangs over the mantel. A group of Camp-fire Girls or Boy Scouts have decorated the wall with deserted birds' nests and an empty beehive, found on some hike and brought back as great treasures. Walk back to the door on your left, behind the stairs, and you will find a spotless dispensary, painted white and equipped with all the paraphernalia of a modern clinic. A doctor has just come in, and as he slips into his white coat we are told that he is the best eye, ear, nose, and throat specialist of the city. A white-capped nurse is laying out the instruments for a tonsilectomy, while several small children and their mothers are waiting in the next room. The children look a little pale and underweight. In a few weeks the loss of the diseased tonsils will make them sturdy and full of high spirits. We are told that tomorrow a long procession of mothers and babies will be waiting for the baby clinic to open. The babies are weighed, health

charts plotted, diet lists given out, and medical treatment administered where necessary.

We glance across the hall where a mothers' sewing club is in progress. Sewing-machines and tongues run busily in friendly competition as Mrs. Navarro learns how to refit John's coat to small Mary's shoulders, and Mrs. Santos cuts nightgowns for her little girls, who have always slept in old dresses heretofore.

We are attracted by the sound of a kindergarten song chanted in shrill childish voices up-stairs. Curiosity bids us follow our inclination and walk up the broad, low steps, so evidently framed for the convenience of small feet. But there is no sign of any person in charge, and we hesitate. A small boy bolts suddenly into view and seeing our confusion stops to explain politely in rather broken English that we are perfectly welcome to go up. Here is the "open door," in truth.

The head worker, a pleasant, bright young woman, steps to her door as we reach the head of the stairs and shakes hands cordially with us. We are invited into the pleasant living-room where the workers meet of an evening or entertain friends. An overflow Woman's Bible Class is held here on Sunday, so great is the demand on the other rooms. More than one foreign woman who has been brought here for a cup of tea and a bit of advice as to her problems, has gone out with a sparkle in her eye and a determination in her heart to keep her own rooms cleaner, "lika de teach!" Wisps of curtains and a bit of green plant often find their way into tenement



Clinic in Christian Center



houses as a result of the silent message of this home-like room.

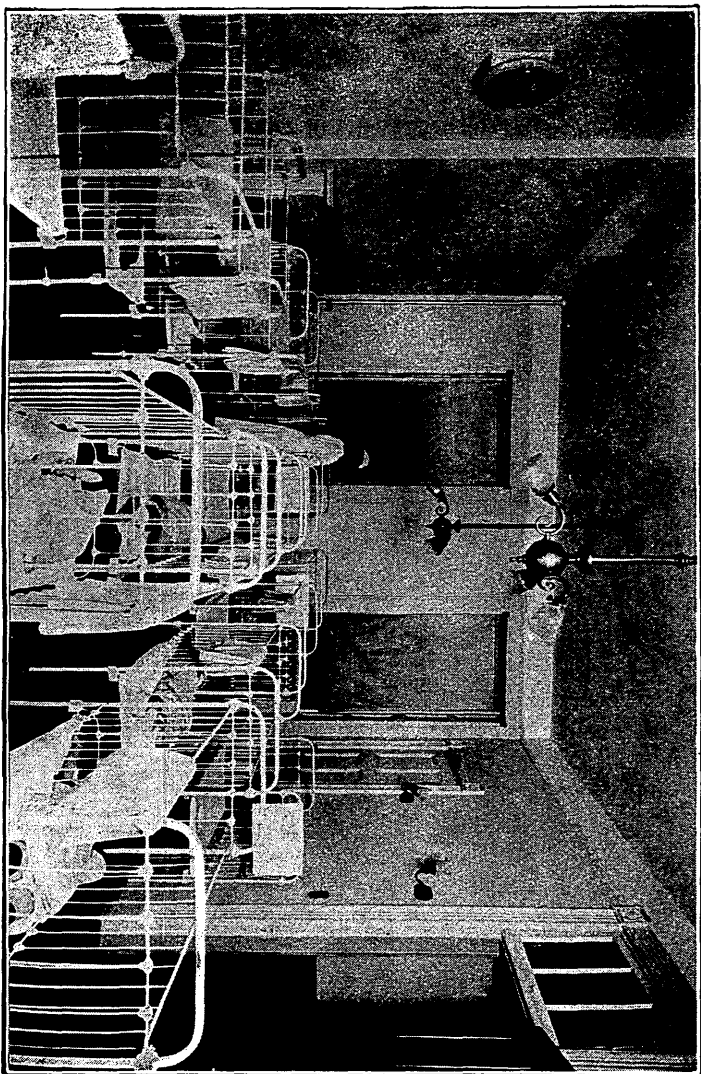
Here we are told a little about the work and its history. This house is only one of twenty-five which Northern Baptists are maintaining in different parts of the country. They have been built as a direct answer to the problem of the foreigner in the crowded slum, and they are ministering also to the Negro who has migrated North, and the Mexican who has crossed the border into the United States. Generally the buildings are erected through the cooperation of The American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society with State Convention Board or City Mission Society. Workers are supplied by the two Home Mission Societies and usually include at least a head worker, boys' worker, kindergartner, and nurse.

But we must not let our thirst for information interfere with our sight-seeing tour. "Come to the nursery and see our babies before they are all awake from their naps," says the head worker. We find ourselves in a large cool room where twenty little white cribs hold as many sleeping occupants. A soft breeze stirs the curtains at the windows and blows pink roses into pale cheeks. Now they are beginning to wake and a kindly-faced nurse carries them off, one by one, for a bath and shampoo, since this is head-washing day. Most of the children come from homes where naps are unheard of, and at first they hotly resent such an infringement on their personal liberty. In a short time, however,



they become so accustomed to the daily naps that heads nod as regularly as clock-work after lunch, and the babies fall asleep at the table unless they are put to bed.

Sunshine streams through six large windows into the nursery adjoining the dormitory. A border of ducks and geese circles the walls, window-boxes hold toys well within the exploring reach of little hands, there are small red chairs and tables, bright pictures on the tinted walls, and gay chintzes at the windows. At the small charge of ten cents a day the children of widows and deserted mothers who find it necessary to work all day are cared for here with loving devotion. They begin to arrive about seven in the morning when the mothers leave them on the way to button-factory or steel-mill. Breakfast is given where necessary; a dinner of soup, milk, vegetables, and custard at noon; and a supper of cocoa, apple-sauce, and bread and butter before they are called for at night. Week-ends are the bane of the nursery, however, for, in spite of precautions and advice to the young mothers, much of the improvement due to regular hours, sleep, and nourishing food is undone. The babies are taken on long subway or trolley-car visits to relatives and kept up long past sensible bed-hours; naps are likewise neglected, and candy is apt to take the place of the regulated diet of the nursery. It is a long process of education to remove years of ignorance and lack of training. They mean well, but they do not know that what the baby wants most is not always best for it.



Nap Time in the Nursery



A few older brothers and sisters come at noon for the hot lunch and return after school to play or read until mother calls for them on her way home from work. They are welcome to use the shower-baths at certain hours, as are the mothers, and we note that appointments are assigned on a card attached to the bathroom door. It is not unusual to find children sewed into their clothes for the winter with bodies quite untouched by soap and water for long weeks. It sometimes takes quite a little persuasion on the part of the nurse to remove the dirty garments and subject the little body, covered with sores and grime, to the healing touch of warm water. Frightened tears are soon replaced by smiles, however, and it is not long before the children and mothers alike look forward happily to the routine bath.

"Please mam, ma says could my little cousin soak a lon-n-n-g time cause she's just outen the steerage?" was the greeting of one small girl, leading a still smaller one by the hand. This is fairly typical of the freedom and confidence with which the people of the community utilize the facilities of the Christian Center. Recently the head worker discovered when the foreign families in the vicinity wanted to describe where they live they always say, "So many blocks from the Christian Center." Surely this is strikingly illustrative of the place which the community house holds in the hearts of the people.

But now we are hurried down-stairs to visit the teen-age girls' club while it is in full swing. Fifty strong, they are satisfying their feminine constructive instincts by sewing on pretty chintz table-

covers, pink and white striped aprons, and dainty colored handkerchiefs. When they are finished the little girls are privileged to pay a few cents for the cost of the material and take the article home. Conversation is carried on happily in a low tone, but there is no confusion or disorder. Later the girls will hear a Bible story, recite some Scripture verses, and finish up the afternoon with a rousing good game of volley-ball in the gymnasium.

Suppose we investigate on our own account while the girls are still busy with their work. A schedule in the hall tells us that a woman's cooking class is in progress at this moment in the basement. Here we find them—eight young brides who are learning how to make bran muffins. How intent they look, and how interested in the fate of the plump, tender muffins they have just placed in the oven. Some of them will be left as an offering for the children's supper in the nursery, but there will be enough left over for a tea-party of their own before they leave. The teacher is showing them how to place the dishes and silver on the round table in the window spread with the snowiest of white table-cloths. How much they are learning about American life and American ways! At first it was hard to make them see the value of cooking anything but the fried rice cakes and greasy stew to which they were accustomed. Once they had tried carrot salad and fresh vegetable soup, bran muffins and custard, however, they were enthusiastic. One woman said: "My man, he lika much. He say maka again." We go out quietly just as the group about the table are

bowing their heads reverently while teacher says "grace."

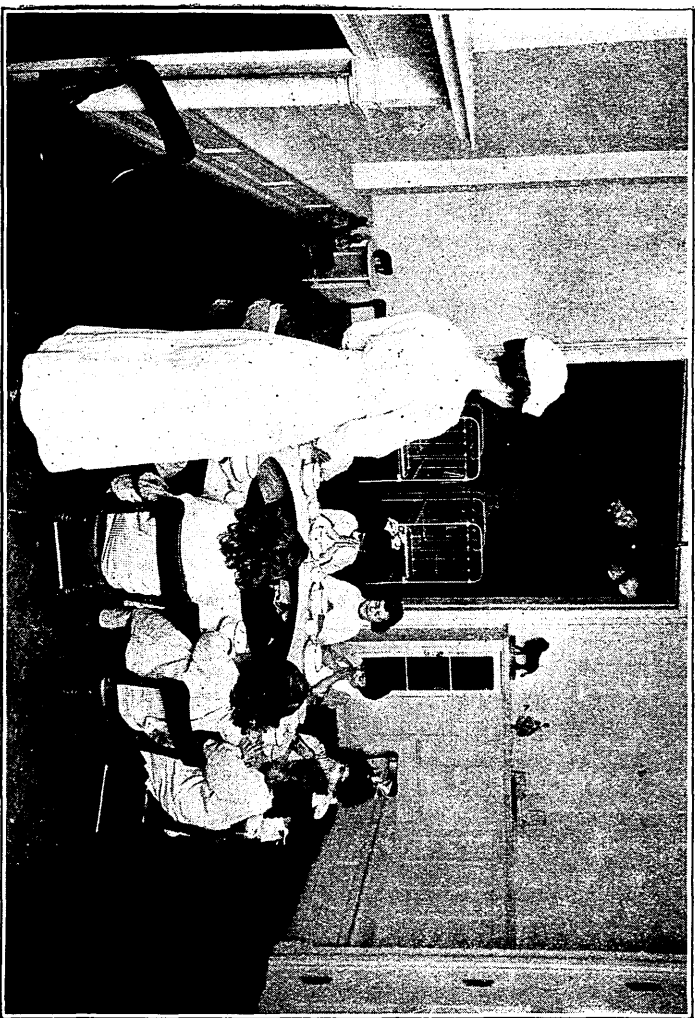
A pretty bright-eyed child of eleven or thereabouts has been trailing us about for some time in the self-appointed position of guide. Seeing our enthusiasm over the cooking class she tells us proudly of the little girls' class which meets each Saturday afternoon. This is a nutrition class, every member of which has been found to be mal-nourished by the doctor in charge of the clinic. Weight charts are plotted for them, and the children are taught recipes for simple, nourishing food. Concetta laughed when she told us about last week's menu. "We learned how to make cocoa," she said, "and the teacher gave us some funny things to eat we'd never seen before. She called it 'shredded wheat,' and she had to show us how to fix it with milk and sugar. But it was awful good and now my mother buys it for breakfast and I make the cocoa. It's better for us, teacher says, than the fried potatoes and fish we used to have." Concetta lives in three tiny basement rooms with her parents and nine brothers and sisters. The table had never known a white cloth until Concetta went to the cooking class. Table-knives and teaspoons were unheard of. Concetta sleeps on the floor, for "How can four of us stay all night on one cot bed? I always fall off!"

Think what the training in cleanliness and order at the Christian Center means in homes like these. The children, at first so shy and awkward that they cannot even manage their spoons, gradually gain self-confidence and take delight in eating "Amer-

ican fashion." These little suppers afford a wonderful opportunity for intimate talks with the children about the *real* things of life, about their troubles and problems which they cannot understand or master alone, about the heavenly Father and the help he can give them. The dishes are usually washed to the tune of "Sunshine In My Soul" or some other favorite hymn. And how the red lines indicating weight have traveled steadily upward on the health charts! Some are now up to the black line at the top which means "normal," and the children are interested in driving it into the area above, for they know that a few pounds of extra weight is excellent health insurance, like money in the bank.

As we walk along the hall we peep into one door where an English lesson is in session. A young Hungarian woman has hurried through her morning work at home, given her children their lunch, and come flying across the street for her weekly lesson, tying a clean apron over her dress. She and the missionary teacher are bending over the same book intently, so absorbed that they do not even notice us as we stand in the doorway. We do not mean it to happen, but somehow our eyes fill with tears, and we find ourselves making a little song of the words "Thy people shall be my people."

The kindergarten meets in the morning in a large sunny room with curtains the color of blue birds. Here the older children from the Day Nursery are well supplemented by a rollicking group from outside. Such a gay time as they have with their motion songs, marches and games! And what lovely stories



Grace before Meal





teacher tells! Angelina still asks for the one about the baby Jesus in the manger though Christmas is many months past. Many a home is gladdened and helped as the little ones repeat for father and mother "the story that teacher told us today." Health lessons in the kindergarten are brought home effectively by means of jingles and songs. Who would not develop an acute distaste for coffee if he sang this song every day?

Little drinks of coffee,  
Little sips of tea,  
Make our children nervous  
And pale as pale can be!

No wonder they walk so proudly erect with this verse sticking in the backs of their heads:

There was a crooked man,  
Who walked a crooked mile,  
But I, when I go walking,  
Don't walk in crooked style.

I keep my chin and stomach in,  
And hold my chest up higher,  
And step along so straight and strong,  
But never, never tire.

Try brushing your teeth to this verse and see if it doesn't lighten the task:

Sing a song of tooth-paste  
At morning and at night,  
Twenty healthy little teeth  
Strong and shining white.

Every day I brush them,  
To keep them nice and clean.  
Aren't they a set of pearls  
Fit for any queen?

But the dusk is falling and the gathering shadows warn us of impending night. This time between daylight and dark is truly the Children's Hour at the Christian Center, for as we drop down on a wicker settee in the hall we hear a chorus of little voices floating down the stairs in a last good-night song. They are allowed to make their own choice and tonight the favorite Christmas hymn has won the day:

Away in a manger  
No crib for His bed—  
The little Lord Jesus  
Lay down His sweet head.

It is the voice of a little Jewish girl which rings out above all the rest in the pæan of praise to Christ the Saviour of the world. Now they come trooping down the stairs, Antonia and Pedro and Maria, buttoned snugly into their overcoats, each clutched firmly by the hand of a smiling mother. One widow who earned only thirteen dollars a week had paid four of it to a woman to care for her two little girls until she discovered the Christian Center. "I was about ready to give up," she told the nurse. "Then I found you, and now my children pray for you every night."

And then there is Joey, a tiny waif of five who had forgotten how to smile in the long hours when he cared for a whining baby sister with mother and

father both at work in the factory. The visiting nurse from the Center found them one day, and Joey lost his "hate on" the baby when he found that warm baths and plenty of milk made her a rosy happy little girl instead of the wailing troublesome mite he had vainly tried to keep quiet. Joey is learning to play again and no longer looks like a little old man.

"What you do to my Mamie?" asked one mother curiously. "She no more say bad words, no more 'sass' me back. She always wash her hand before she eat now, and want her pa say 'grace' like you do here. I like my Mamie come by your house."

But perhaps the most beautiful tribute came from one little girl whose prayers at night always end with these words: "*Dear God, make me like Jesus—and the missionary lady.*"

And so the curtain falls until tomorrow on "the house by the side of the road" for the nursery babies. But there are several hours of strenuous activity ahead before the hospitable doors are bolted for the night. There is an English class where the foreign-born man learns more than the necessary rudiments of a new language. Unconsciously he absorbs in the process those principles of life which make for *Christian American citizenship*.

Then there is a Scouts' drill scheduled, while a group of young working girls will make the gym echo as enthusiasm over the basket-ball game waxes intense. The Italian girl who teaches them is a product of the Christian Center herself. Today she is studying physical culture at the best teacher's

training-school in the city, but she returns to her foster home twice a week to pay her debt of gratitude.

All the pianos are in vigorous use as hearts starved for music find peace and harmony in practising some favorite melody. The strains of a violin steal through a closed door behind which Frank is having his music lesson. Frank used to go with the "gang" and was fast developing radical tendencies. Now he has found a new world in music, and all his energies are bent on organizing an orchestra among the boys. "In my heart I knew there was good in the world somewhere," he says. "Now I have found it." The pool-room no longer has any fascination for Frank.

Other activities have their place on different evenings. Perhaps it is a Bible class—seventy-five are enrolled to study the life of Christ, we are told. Or perhaps it is a community sing when old and young crowd the auditorium to make the rafters ring with the melody of hymn and chorus. Then there is the famous Family Night on Saturdays. Every one from father to four-year-old Michael gathers for an early supper served by the cooking class and followed by an educational or religious film. The evening ends with prayer and a hymn, and all go home refreshed, newly fortified to meet the trying problems of their life in America.

Sunday is the crown of the week. Of course all the activities of the Center, since they minister to needy people are, in a sense, religious. But these buildings are not social settlements—their chief pur-

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pose is to lead men and women to that Friend of friends, Jesus Christ. Hence the joy which greets the Sabbath when workers may forget all else and concentrate on the dynamic force which lies in Christianity. There are church services night and morning, Sunday school for children and adults, a vesper service, and a men's Bible class. Personalities are developed in an amazing way and characters transformed by bringing people into fellowship with Christ.

But the day has really come to an end now, and the big family are leaving reluctantly, with many a backward look. Over and over the question comes: "Can't I stay a little longer? I don't want to go!" A young man carrying a pile of books away from the library says apologetically, "We would stay all night, all time, if we could." Stragglers have been known to hide behind the hat-rack or under the table in the hope of staying all night. But the last loiterer has been ejected, and the great doors swing shut to allow tired but happy workers a well-deserved night's rest. Morning comes soon enough, and the missionary will be greeted by Katie or Annie or Sophie already in line for work. "Got a job this morning, maybe yes? My man's sick, and the kids ain't got nothing to eat."

A Christian Center means many things, you see, but more and more religious leaders are coming to agree that it is the key to the heart of the community. One of the roughest men of the neighborhood was found in the hall of the building one day inspecting the pictures of "Christ in the Temple" and

the "Triumphal Entry." He studied them intently for a time and suddenly burst forth: "I want to say something. When I saw this house being built I thought, 'What kind of a devil house is this going to be, and what good is a Baptist church around here?' I want to tell you I've changed my mind. I like those pictures, and I want that my children come by your house."

And little Lucy said shyly in the kindergarten one day, "My mamma wants some one to come and tell her more about the Jesus we sing of in our songs."

Does it pay? That is the harsh question which a materialistic age demands of every venture. In this case we can answer affirmatively in very definite accents, "Yes." It pays—economically and physically, socially and morally. It pays to take a mother, and father, a little child by the hand and lead them to the Light Eternal. For then they will have truly found the celestial palaces and the golden opportunities with which their dreams beckoned them across the seas. "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away. And I heard a great voice out of heaven saying, 'Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be their God.'"

# **V**

## **CHILDREN IN THE LONELY AREAS**





## V

### CHILDREN IN THE LONELY AREAS

By COE HAYNE

A ministry to the boys and girls who live far from the centers of civilization has been a part of the home-mission enterprise from the beginning. When that far-seeing pioneer and Baptist missionary, John Mason Peck, bade farewell to his Connecticut home to begin the long journey by wagon and keel-boat westward, it was his concern for the boys and girls in "the regions beyond" that urged him onward. And today it is one of the chief concerns of the church to discover the most effective means of bringing the children of the neglected areas within Christian influences and under the watch-care of organized Christian agencies. That the boys and girls reared in remote, inaccessible places have contributed in a large way to the educational, economic, and religious life of the nation is a statement which requires no argument in its defense. It is one of the truisms familiar to schoolboys and girls.

The inhabitants of the lonely places are not a people to be pitied or patronized, for their very remoteness has its compensations. The wilderness has a charm of its own. In referring to those who adore it and would not willingly exchange it for life in long-established and thickly populated communities, William E. Smythe in "The Conquest of Arid America," says:

As I write, I hear of a young lady who has enjoyed the advantages of Boston and New York, of San Francisco and Los Angeles, but who resists the appeals of her parents to come out of the desert wild where she went for a brief vacation, already lengthened to months, and where she has previously spent weeks which she enthusiastically describes as "the only time I ever really lived." She writes:

"When I am in the city, my happiness depends on people and society, but out here in the deserts and mountains the country itself is satisfying. Perhaps you don't understand what I mean, but I do."

I understand precisely what she means, and so do all men and women who turn their faces toward the clean, beautiful, unpeopled wilderness with the thrill of a lover's heart.

The pioneer who entered the barren desert of withered grass and sage-brush or mountain fastness was equal to the gigantic task of subduing the wilderness and developing its immeasurable natural resources, but often would have lost in a battle against religious destitution had it not been for timely help from Christian agencies far from his community. The waste of desert and mountain has not been "the land that God forgot." Very early the church boards of the different denominations became God's instruments in the work of developing the spiritual resources of the remote places. In the pageantry of our national movement westward the home-mission enterprise has had, and is still having, its prominent part. The gospel has not always followed the pioneer; it has gone with him, often preceding him.

Not infrequently it is declared that the frontier has disappeared. In terms of free land and unrestricted grazing privileges this statement is true. But in terms of gospel destitution the frontier will

exist as long as there are communities composed of people who cannot hear the gospel preached or attend Sunday school without traveling from twenty-five to fifty miles, because no service is held nearer. Regarding the religious destitution of countless remote localities, Dr. L. C. Barnes, in 1922, said:

It is a common mistake to suppose that the days of pioneering are done. On the contrary, the tide of pioneers is reaching new heights. This is not only in the way of new and more intense types of pioneering, but also in the number of actual settlers on new land who are carving homes out of the wilderness. According to official records when compared by five-year periods more homestead entries, "final entries" for actual settlement, were made in the last five years than in any other five years since Abraham Lincoln signed the Homestead Act of Congress. The next largest number was in the preceding five years. In the last ten years more new farms have been opened than in any previous fifteen years. Our Far Western Conventions have today problems as strenuous as those of the midland West a generation ago. In fact, our current problems are more strenuous because everything moves so rapidly under modern conditions. What is a Sahara one year may be a Garden of Eden the next. Swiftly it will be a paradise lost unless we constantly establish the redemptive forces.

The home-mission enterprise cannot be disassociated from child life in the lonely places. It may be said to exist for the boys and girls, even as the family, the school, and all social institutions are built to meet their needs enabling them to become builders of the nation's life. The value of organized Christian activity in the terms of character building may be felt more acutely when there is a total lack of it.

Out of the experience of one of the empire builders of the West comes an illustration of what the writer has in mind.

In an isolated section of Idaho some three-score years ago George Ferris, a prosperous ranchman and tradesman, awoke to the painful realization that while his business had prospered and he was in peaceful possession of many acres of rich irrigated land, he saw no ray of hope as he looked into the future of the four children who brightened his home. There were social, educational, and religious advantages which his valley did not possess. After conquering a part of the wilderness and winning a material success, he resolved to quit his home. Accordingly he advertised his property for sale. For one year his land was advertised for sale at a ridiculously low price. In the meantime a missionary pastor entered the valley and began prospecting for treasures far more precious than gold. Before six weeks had expired he had visited all the widely scattered homes. He preached in the schoolhouses and before he left organized a church and dedicated a church building. The community became a part of his widely extended frontier parish. George Ferris became a prominent worker in that church; his children attended the Sunday school. When a would-be purchaser of his ranch arrived one day, he refused to sell an acre of land. With the coming of the missionary there had come hope and a program and a transformed community.

Home-mission agencies, both State and national, have served the child life of the nation when they

have extended aid to weak, struggling churches at critical periods or made possible the establishment of churches when special opportunities were presented in new and growing communities.

A new town on the frontier scarcely may be opened before a home missionary has visited the ground to select a site and lay the plans for aggressive church and Sunday-school work. This missionary may be a State secretary, a pastor-at-large, a worker in charge of a chapel car, a colporter-missionary, or a Bible worker. Religious services may be held by him in the first frame building erected.

### **The Spirit and Genius of Home Missions**

Two incidents in the life of Dr. D. D. Proper, the veteran home missionary lately summoned to greater service, reflect the very spirit of home missions.

When the Great Northern Railway Company started to build its transcontinental line to the Pacific Coast, the objective point for striking tide-water was Everett, Washington, and a new town site was surveyed in 1891-93. It was a piece of cut-off timberland, covered with stumps and logs, with here and there a dim trail, for roads were not yet provided. While the place was being laid out for a town, Doctor Proper traveled over it several times, to select the best possible location of lots for a Baptist church. One of the surveyors was a Baptist young man, the son of Dr. Edwin Brown. After a time the selection was made, and the lots were reserved by the land company for the church which the missionary hoped to organize.

In 1894, Doctor Proper organized the church with five members and a proxy who was the husband of a sick wife and not able to come and yet who desired to be one of the charter members. After a short time a pastor was secured to preach for this and the Snohomish church, about ten miles east of Everett. It was not long until the lots were cleared of stumps and a plain frame meeting-house was erected by the help received from the Home Mission Society. The people also responded liberally according to their means.

From nothing, the town has grown to more than fifty thousand people. The church has grown from six to nearly seven hundred members. The old meeting-house served its day and generation well, and has now given place to a fine new structure worth over forty thousand dollars. The church gives annually thousands of dollars for missions and is an aggressive force in every constructive community movement.

At another time Doctor Proper visited a new town called Sumas, on the line between Washington and British Columbia. Because of adverses and removals the church had become nearly extinct. But it is related by Doctor Proper how one woman stood by the Sunday school faithfully. "Her loyal efforts were born of a heroic consecration to her Lord and a desperate determination to provide religious instruction for the boys and girls in her home as well as those of her neighbors." At this point the veteran missionary hit upon the central aim of home missions. Today the seed is planted in the hearts

of boys and girls in a growing community which tomorrow becomes the rich harvest for the nation's strength and the glory of God. This is the divine law in the building of the kingdom.

Doctor Proper looked around and found an old store building in a very bad condition which he secured with the help of the Home Mission Society. Repairs were made and plain board benches provided for seating the people. This served as a meeting-place for the Sunday school and church services and a rallying-place for the people. Space does not permit a record of the struggles and sacrifices of this little band of Baptists on the farthest frontier. In time a pastor was settled and the church won through, the old structure giving way to a good house of worship.

### **In Behalf of All Neglected Fields**

The interdenominational comity plan whereby the neglected fields may be blessed by the gospel message without the overlapping of denominational effort is meeting with universal acceptance wherever it has been tried systematically. Dr. L. C. Barnes, of The American Baptist Home Mission Society, was the pioneer in this movement and with others succeeded in having it first put in effect in Montana. How it has been received and adapted to the needs in that State is intimated in Doctor Barnes' report for 1923:

In spite of the prolonged and terrible industrial experiences of Montana our work in that State forges ahead. Experience in the careful coordination of the work of all the



Protestant denominations there, through the Montana Home Mission Council, proves that this is the way to achieve two supremely desirable ends at the same time. One is the advancement of the kingdom of God without the waste and scandal of denominational friction. The other is the advancement of our distinctive Baptist work, testimony, and influence much more effectively than it could be done otherwise. Nearly four-years' demonstration has been made of the value of this new principle, which is in sharp contrast on one hand with all attempts at organic church union or fusion, and on the other hand with all haphazard sectarian plunging. It is simply intelligent, patient, fraternal planning—the spirit of Christ in systematic action. Secretary Cress of the Montana Baptist Convention is recognized by all as the central human factor in the demonstration. Other States now are explicitly asking that “The Montana Plan” be inaugurated in their fields. This plan, with its distinctive ideal, was worked out and printed before the Interchurch World Movement was thought of by any one, and has had the vitality to survive the severe backwash of that decidedly different undertaking. This plan of *Every-community Service* is going today much more strongly than ever before. Its aim is not to shut anybody out of any place, but to get somebody for Christ into every place. It is not ecclesiastical but missionary.

“The evils so freely predicted of our efforts have not appeared,” reports Mr. Cress, in the *Missionary Review of the World*.

We are pledged to absolute fairness in dealing with the smallest group in the State. The right of the least denomination to expansion and unhindered self-determination is unchallenged. No one is estopped in programs of aggressive service. The Council has never made a decision involving a withdrawal of any denomination from any field. The State is large, and the needs greater than all combined can meet. New work is launched with the knowledge and approval of all the cooperating bodies.

We do not feel that we have solved all our problems, but that a new and hitherto untried principle of "working together" has been discovered by Doctor Barnes, and Montana is giving it an unprejudiced try-out. It gives us harmony without negative action or compromise of principle. It has shown the way for unity of action while developing new intensities of denominational loyalty. It achieves results, not by mandatory methods enforced by authority, but by purely spiritual forces. Its cohesive energy lies in the simplicity of its ideals, its spiritual quality, and its approved soundness from social and business view-points. It is built on the basis of a larger service and a fuller recognition of the higher unity of believers than that conceived of in plans involving organic union. It is purely a missionary program without legal elements and is genuinely fraternal.<sup>1</sup>

### **Community Service for Boys and Girls in Remote Districts**

The frontier missionary pastor, keenly alive to his opportunities, fills a large place in the life of any community he touches. His preaching engagements form only a part of his ministry. He works hand in hand with all local, constructive agencies, whether religious, educational, or social. His acquaintance may include the best teachers available for the local schools; the boys and girls find him a sympathetic confidant, and through contacts with him are encouraged to seek the largest possible preparation for useful service for the community and the nation. Such a pastor does not hesitate to utilize the equipment of the church, no matter how incomplete it may be, for the betterment of community life.

<sup>1</sup> A reprint of "Denominational Cooperation in Montana," by G. Clifford Cress, may be obtained by addressing Home Missions Council, 156 Fifth Avenue, New York City.

For the sake of the boys and girls in the open country as well as in urban communities, the ideals of the Department of Architecture of The American Baptist Home Mission Society have been determined. Our churches should be intelligently planned, honestly built, and beautiful, not only because they stand as a symbol of Christian faith and love, but



Child Life in the Lonely Areas

because they occupy so large a place in the child life of the nation.

Edmund de S. Brunner, author of "The New Country Church Building," whose duties as a pastor have enabled him to make intensive studies of rural life problems, reflects a growing opinion that the day has passed when there is need for apology whenever the church reaches out into the community life to concern itself with some of the manifestations of the abundant life. He asserts that

the church is the proper place for everything that should legitimately enter into the lives of the people . . . Social and community activities are far from detracting from the sanctity of the edifice; rather, the place gives sanctity to the other activities . . . How much more free and joyous is worship when the worshiping parent, teacher, or friend realizes that in that very building, that very week, wholesome recreation and inspiring instruction have brought the boys and girls of the community a step farther from life failure, a step nearer to the ideal of Christian manhood and womanhood. How fitting that the Corn Club should meet to learn about the good of their souls in the same room that has also held their discussions of good soil and good seed, and whose walls are hung with pictures of fine stalks or ears. There is no need for apology when a rural community house is attached to a place of worship and the Bible school compelled to use the rooms and equipment of such a building as best it can for religious education. The two conceptions are not contradictory, and a little care will safeguard both.

In this connection may be mentioned the Daily Vacation Bible Schools which have made possible character-building activities for the children of isolated communities as well as of densely populated tenement districts of great cities. The services of the volunteer Daily Vacation Bible School workers who assist the pastors of churches and the trained young women workers of the Woman's American Baptist Home Mission Society are of inestimable, kingdom-building value.

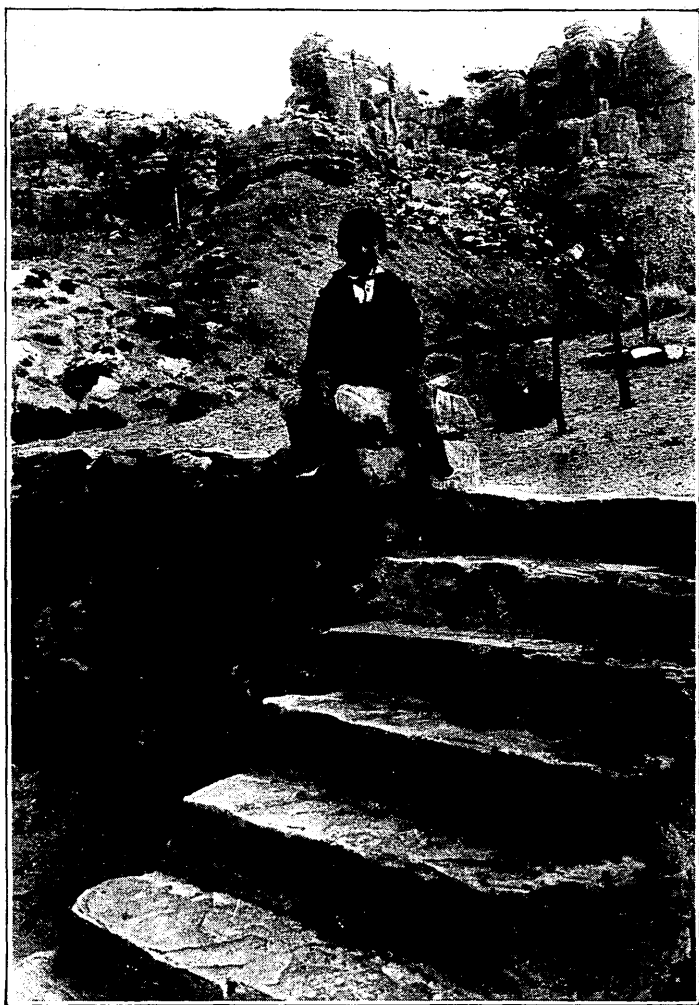
There are inspiring stories that can be told by the directors of summer work in behalf of the boys and girls in rural, industrial, and urban communities. It was a revolutionary suggestion that came from Miss Meme Brockway of the Publication Society that

State Boards, concerned as they have been for years with the pioneer problems of a denomination's existence, should provide for a specialist who shall devote full time to the boys and girls who constitute more than one-half of the Sunday-school enrolment.

### Among Indian Boys and Girls

The work which the missionaries of the two Home Mission Societies have done for Indian boys and girls, spiritually, morally, and physically, thereby making a contribution to the advancement of a Christian social order in America, would make a long story in itself. In other sections of this volume are accounts of the work at Bacone College and of the work in behalf of Indian orphans. In addition to the educational advantages offered Indian boys and girls at Bacone, may be mentioned the many Sunday schools and classes in English conducted by our missionaries on Indian fields. There are public schools in existence today on Indian reservations which began as mission schools, the government taking them over. There are at least two mission day-schools now maintained by the Home Mission Societies. A school for Indians is held in the building which Missionary J. Winfield Scott has erected on land next to the Indian colony near Gardnerville, Nev. Mrs. Scott is teaching 35 pupils, only five of whom have been in school before. Indians in this vicinity had not been allowed in the regular public schools. Some pupils in Mrs. Scott's classes are in their teen age, having entered the school as beginners.

Miss Beatrice Sliter conducts a mission school on



Future Snake Chief



the Crow Indian reservation. At a recent father and son banquet which was held in connection with the school, there was reflected the spirit of the newer and better day for Indians. A reverent stillness pervaded the room while Good Horse returned thanks. Bull Over the Hill gave a toast on "Boys of Yesterday." He told how the boys in his day spent the time hunting, camping, and riding. All they thought of was a big time, he said, and urged the boys to learn the ways of Jesus. Feliz Bear Cloud talked of the "Boys of Today." There was a splendid feeling of friendship and good fellowship displayed on this occasion, also at the banquet held for the women and girls.

From the beginning the Indians have been loyal to the mission schools. Regarding the first school opened for the Crow, Dr. Bruce Kinney has told us that Little Owl offered to give free of rent three rooms for two women missionaries until such time as other suitable quarters could be provided.

Sharp Nose offered a good, unused house for a school building on the same generous conditions. The Indians further agreed to give us a tract of land. We bought it to comply with government regulations and the Indians further agreed to cut and haul the logs for the school and chapel free and erect this building completely at their own expense.

### **Cooperative Contacts With Frontier Fields**

The American Baptist Publication Society and The American Baptist Home Mission Society, in so far as their resources will allow, cooperate in the maintenance of the special work of the colporter-



missionaries and the chapel car workers whose ministries include the saving of the adolescent life of the neglected areas.<sup>1</sup>

The colporter-missionaries visit families in districts remote from settlements and churches to bring the gospel message by spoken word and to distribute Bibles and religious literature. Over and over again the Bible is given without money where the people are too poor to buy. It is gratifying to know that the Publication Society as our Bible Society is enlarging the Bible work which the denomination committed to its care years ago.

The colporter-missionaries hold personal religious conversations for the purpose of strengthening those who already are walking with Christ and of winning others into personal fellowship with him. It is also their purpose to bring scattered and newly converted Baptists, wherever possible, into active touch and fellowship with near-by existing Baptist churches; to report to the State superintendent any situation which would seem to warrant the establishment of a Baptist church; to institute, wherever possible, the home study of the Sunday-school lesson and to urge those who agree to enrol with the Home Department, to purchase quarterlies and supplies. Whenever possible, the colporter-missionary preaches to groups of people who may be collected at any time and at any place, where he may be passing. Often in these meetings men and women living in isolated districts hear the gospel for the first time.

<sup>1</sup> For an extended description of the work of the chapel car workers see "Old Trails and New," page 84.

### **Taking the Message to Bear River**

Rev. J. M. P. Martin, of Colorado, has to his credit a long term of service as a colporter-missionary. For many years his territory comprised eleven counties on the Western Slope of the Rockies. In former days he traveled from one community to another on his vast field by horse and wagon, but during the last months of his service he drove an automobile. He has the veteran missionary's intimate knowledge of conditions industrially and morally in his part of the State and desires every Baptist who has the larger vision to feel as he does concerning the great country which he covered.

Several months ago Mr. Martin made an interesting trip by automobile from his headquarters at Grand Junction to points in Garfield, Rio Blanco, Moffat, and Routt Counties.

From Grand Junction, Mesa County, to Rifle, Garfield, was a ride of seventy miles. At Rifle Mr. Martin was joined by Mr. John Hickman, a lay preacher and a man who has a high standing in the business life of his community. His conversion years ago was one of the results of the colporter-missionary's work when Rifle was little more than a shipping-point for stockmen. It will be recalled that Rifle was the outfitting-point for Theodore Roosevelt when he made one of his famous hunting-trips into the big game country.

Leading into Rifle from the north there is a fine auto road which is almost completely shaded. It is the main artery from a great ranching and stock

country to the railway line at Rifle. The best business of the county centers at Rifle. At the time of Mr. Martin's visit there was no Baptist church at Rifle nor at any other point in the county.

Forty-four miles north of Rifle on this fine highway lies Meeker, the seat of Rio Blanco County and the business center. In this county there was one little Baptist church which worshiped in a schoolhouse. The pastor, Rev. W. C. Lindsey, a man of good spirit, was leading a united people.

The next run was from Meeker to Craig, Moffatt County, fifty-five miles by way of Mt. Streeter. At Mt. Streeter, in the Axial Basin, Mr. Martin found that a new coal-mine had just been opened. The vein has a thickness of twenty-five feet drifting into the cliff almost horizontally.

In all probability two railroads, one across the Unitah Basin from Salt Lake City and the other a continuation of the Denver and Salt Lake Railroad from Steamboat Springs, eventually will tap the Axial Basin. There is no Baptist church in Moffatt County. Only as the colporter-missionary, with his supply of Christian papers and books and his verbal presentation of a Saviour's love, passes through, do many of these remote communities receive the gospel message at all.

Following the Bear River from Craig eastward the missionary passed through Hayden, the center of a farming and stock-raising section and then through a little coal-mining town called Harris and on to Steamboat Springs, the metropolis of Routt County, a good business town with a promising



**Rev. John M. P. Martin Points Out a Neglected Field**



future. There is no Baptist church in Routt County, but there are abundant opportunities for service.

Our veteran missionary has an unshaken belief that the Western Slope is the coming "big country" of the West and hopes to see a Baptist church planted in every strategic point in the four big counties comprising the northern half of his territory.

To make such a trip as the one just described is to obtain a vision of religious destitution that is well-nigh appalling. Superintendent Palmer, in his report for 1923, calls attention to the distressing fact that by reason of shortage of funds, Colorado has suffered the loss of two colporter-missionaries.

There are whole counties in Colorado that do not have a single religious worker of any denomination, and we would be able to place men in these districts, were funds available, who could do a great and permanent work in kingdom building. A number of recent revivals grew out of the house-to-house visits of our colporter-missionaries, and several of the meetings were held in dugouts, school-houses, and private homes.

### **Along By-Paths in Nevada**

There are neglected districts in nearly every State in the Union where a colporter-missionary profitably may be engaged in service to carry out God's great purpose for boys and girls as well as men and women.

Across the vast stretches of Nevada desert our colporter-missionary, Rev. L. Rowe Williams, makes his monthly rounds. He is bringing real hope and spiritual refreshment to many families who would

not hear a minister's voice from one year's end to another unless these visits were made possible by the cooperation of the Publication and Home Mission Societies. His territory is so large and the need is so great that he calls himself a "bird-man, circling 'round and 'round trying to find out what to do first." Here is only a partial list of places where there is gospel destitution:

Deeth: 35 miles from Elko; population, 100; no Sunday school; no religious service.

Palisade: 30 miles from Elko; population, 150; no religious work.

Eureka: 110 miles from Elko; population, 600; no Sunday services.

Ruby Hill: 117 miles from Elko; population, 50; no religious service for ten years. (Mr. Williams organized a Sunday school there last November with a Baptist for a superintendent.)

Hamilton: 150 miles from Elko; a mining-camp; no religious work.

Ruth: 190 miles from Elko; population, 300; no religious work.

Cherry Creek: 180 miles from Elko; population, 200; no religious work.

From Carlin, 21 miles from Elko, where no preaching services are held, Mr. Williams received the following letter from a group of people grateful because to them has come a "voice in the wilderness":

I feel we owe it to you to write to thank you for the work you have done for us in Carlin. In the past, we have had very little to encourage us in regard to the work the

mere handful of Christians here were able to do. Sometimes it seemed that our best efforts accomplished nothing at all, and that our time was simply wasted.

Since you were here, last week, we do feel that the right man has come. Never before have we been able to get so many to Sunday school or church as there were there last Sunday morning.

We sincerely hope that you may be able to continue coming to Carlin, for the harvest is ready "but the laborers are few." Like the man of Macedonia, we hope you may be able to "Come over and help us."

### **The Prayer of a Blind Boy**

The colporter-missionary's tasks call for men able and willing to meet a variety of situations undreamed of in the seminary classroom.

One afternoon a colporter-missionary came to a ranch where a man lived who had the reputation of being a hater of preachers. The oldest daughter answered the visitor's knock and when she told him her name the other recalled the death of a woman of that name having occurred in the community a short time before. He questioned the girl and learned that the deceased had been the mother in this home. After speaking a few words of comfort the missionary expressed a wish to see the father. He was told that he would find him at the barn. As he was not there the missionary drove on and presently saw a man near the road mending fence. He proved to be the father of the girl. Again words of consolation were spoken, whereupon the missionary was urged to return and put up at this man's place for the night.

The farmer called up his son-in-law by telephone



and asked him to bring his family over for the evening. The two families visited for a time, and then the visitor was requested to read the Bible. When one passage had been finished a blind son asked for another. The missionary complied with the request and then urged all to surrender their lives to Jesus. The blind boy responded willingly. That night after the lights were out he came to the bedside of the missionary and knelt to ask God to pardon his sins.

The next day the missionary departed with the prayer that God would use the afflicted boy to bring the other members of the family to Christ.

It is hard to tabulate the results of the work of a colporter-missionary, but a single visit from this man of God has often changed the outlook of a whole family. He spends his time in the open. There are few hardships he does not experience and few situations which he cannot compass. But he has rewards and compensations such as are known only to those who count it all joy to endure hardship as good soldiers of Jesus Christ.

## **VI**

# **ORPHANAGES**



## VI

### ORPHANAGES

#### 1. WHAT KODIAK MEANS TO THE CHILDREN OF ALASKA

By MRS. J. S. COMSTOCK

The great territory of Alaska has been known to white men less than two hundred years. The story of Alaska begins with the day of Peter the Great of Russia. There was great excitement throughout Europe at that time, because a new map had just been given to the world by a French geographer showing a great undiscovered country between Asia and America. France and Spain at once sent out ships to find and claim the new country, and, Peter, Czar of Russia, also sent out an expedition in charge of Victor Bering who returned saying, "Though there is such a country on the map there is none in the sea." But the wise Peter persisted in sending Bering back for another trial. Just as he was about to give up for the second time, heavy fogs which had prevailed for days, lifted, and Bering saw before him the land he sought and took possession of it in the name of Russia. For a long time little was thought of Russia's new possession, but when, because of need of funds, Russia sold Alaska in 1876 to the United States there was great excitement, and the whole world laughed at the idea of "paying \$7,000,000 for a country of icebergs, and polar bears." When twenty years later gold was discovered, Alaska did not seem worthless any longer.

Soon it was understood that gold and other rich ores are not Alaska's only source of wealth. Her thousands of miles of sea-coast with her salmon and seal fisheries are also great sources of wealth which make Alaska "a land of promise" economically to the United States. Acquaintance with the natives however proved them to be of a very low degree of morality. Lying, stealing, gambling, and intemperance are found everywhere. The marriage union is seldom held sacred, and polygamy is a common custom. Because of these low standards of morality there is a great deal of physical unfitness, suffering, and misery, and diseases of various kinds are widespread. Sanitation and hygiene in any form are absolutely unknown, and little medical relief can be obtained. Crippled children are numerous and death stalks everywhere. Many children of four and five years of age have never learned to walk. They are only a few of a greater number who are victims of disease and neglect, of hunger, dirt, and cold.

To the Christians of the United States a knowledge of these conditions in their new possession was a great challenge, and religious bodies began to make plans to educate and Christianize their neighbors who were now also their fellow countrymen. That part of Alaska known as Baptist territory comprises some four islands about six hundred and twenty-two miles from Sitka. On Wood Island, which is one of the choicest, well-wooded islands of the group, where farming is practical, a mission plant was built for the purpose of saving Alaska through her boys and

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girls. The opposition of the Greek Catholic priests, the immoral condition of the environment, and the dreadful diseased condition of the children made this a difficult missionary enterprise. The plant consists of a church, two dormitories, one for girls, and one for boys, and necessary farm buildings, and is known as the Kodiak Baptist Orphanage.

Imagine that you see before you a young Alaskan girl Tashekah by name, paddling her canoe, hunting salmon-berries, and carrying her baby brother on her back. When night comes, see her return to her home, and crawl into her corner for a good night's rest. No comb tortures her tired head, no horrid soap and water gets into her sleepy eyes, no strings or buttons make work for her weary fingers, for just as she is, dirt, blanket and all, she lies down, on the same platform, with her father, mother, sisters, cousins, aunts, grandfather, grandmother, and many others.

One day when she was twelve years old, she saw her father begin building a cell into which she knew she must go, for she was now of marriageable age, and in this cell, built under the platform, without a ray of light, she must stay, without seeing or speaking even to the one who thrust in her food each day, until her parents found her a suitable husband.

Shut away as she was, her sense of hearing became abnormally keen, and one day she heard her grandfather had returned from a fishing trip with the corpse of her grandmother dragged through the water in the wake of his boat. Her heart burned

with indignation when she heard eight-year-old Kunz explain to his little brother, "She was his wife, he had a right to do as he pleased with her."

One day soon after she was brought out from her cell to the glorious light to hear the name of her future husband, they told her it was Shans-ga-gate, her cruel grandfather. Dazed and sick at heart she dared not utter a protest. Four days later Shans-ga-gate was killed by a fall over the precipice, and then the nude and bony form of the medicine man appeared. After awful contortions and blood-curdling yells, he revealed the name of the mortal who had been the agent of evil spirits in the death of her grandfather. With a gurgle the medicine man uttered the name of "Tashekah."

Quickly she was thrown violently on a bed of nettle thorns and tortured until her tongue was black and swollen, and her body covered with smarting bleeding wounds, until her brain whirled and all became a blank. While she lay thus, the missionary found this little twelve-year-old girl, procured her release, took her home, and told her of a God who loved even an Alaskan girl so much that he sent his only Son to die, that he might make her good.<sup>1</sup>

From such hopeless surroundings and dreary immoral homes, Alaskan children have been rescued and in the shelter of the Orphanage have been nursed to physical health, and taught to know Jesus as "the way to strong, splendid, useful living."

The catastrophe of 1912 when the eruption of Mt. Katmai covered Wood Island with eighteen inches of

<sup>1</sup> Condensed from story of Tashekah by G. E. Lathrop.

ashes, supplied some elements to the soil that were lacking before, so that good crops of cabbages and cauliflower are grown now in addition to the peas, potatoes, turnips, etc., grown before. These vegetables, as well as meat and fish, are canned for winter use. Pans of milk on the clean airy shelves of the milkroom have their share in producing the rosy cheeks and strong healthy bodies of the family. One of the herd that supplied this milk was a small cow called Sonia. She caused the boys endless trouble by getting through fences into the potato and oat fields. Each time, after a long hard chase to get her out, the boys consoled themselves by reminding one another that Sonia had been selected as one of the victims to fill the empty jars on the pantry shelves.

There are few days of sunshine in Alaska. The summer lasts only through May, June, and part of July. The days begin at three a. m. and continue until ten p. m. The vegetation responds vigorously to this lavish light, but even in summer, salt sea-air, dampness from much rain, and cold winds from snow-capped mountains make the days cool. In the winter the days are very short, cold, and dark, with heavy snowfalls and dense fogs. During all these long hours of darkness the poor, feeble rays of dangerous, gasoline lamps were the only way of lighting the Orphanage buildings. But when in 1919 a radio station was built on Wood Island, two of its men were permitted to show four of the Orphanage boys how to wire and instal electric lights in the mission house. They learned enough about it to be able to wire the girls' dormitory. The bright glow of these



lights is a welcome change from the old gasoline lamps, and gives comfort and cheer through the long hours of winter darkness.

Since 1908 the orphanage has been under the supervision of Rev. George Learn, commissioned by The American Baptist Home Mission Society. He is ably assisted by Mrs. Learn and also by two efficient matrons, Miss Mattson and Miss Hines, who are under the appointment of the Woman's Society.

The family consists of nineteen boys and twenty-four girls. Many of them have real musical ability manifested in their skilful use of musical instruments and in their singing. The violin, guitar, and mandolin have been mastered by some of the children without the aid of any instructor. That they are also able intellectually is proved by the fact that several of the prizes given for good work at the local government school, which the orphanage children attend, were won by mission boys and girls. The children speak of themselves as "mission children" and call the other inhabitants of the island "natives," seeming to feel it a mark of distinction and respect to be a member of the mission family.

The faithful matrons of the orphanage respond to every call from the outside. Whether it be day or night, none is turned away. Sometimes people come for food for a sick child, or for something to cover the coffin of a little one who has just died. Whatever the request they receive the needed aid.

To give a home and Christian training to orphan and destitute Alaskan children is the object of the Orphanage. From the day the first child was re-



**Orphanage Girls on a Hike**



ceived until this present hour this object has been accomplished. Sometimes there are hours of sadness and disappointment for the workers, but there are many occasions for rejoicing, as these children give evidence of development of Christian character. On the last Sunday of September, 1921, the family and the neighbors gathered at Unas Lake for a baptismal service. The morning was clear and bright and the scenery beautiful with surrounding hills and snow-capped mountains in the distance. Nine young people of the family followed Christ in baptism. Again the next June five girls and five boys received baptism. One of these boys is an earnest boy-preacher, whom the boys' matron, Miss Lucy Mattson, expects to send to the States, that he may receive training necessary to do efficient work among his own people. Several of the boys of the Orphanage have become of age and are making their own way in the world, equipped for it mentally and spiritually by their training in the Orphanage. Does it pay?

## 2. "MURROW," A HOME FOR ORPHANED INDIAN CHILDREN

By MRS. J. S. COMSTOCK

Many Indian boys and girls have a very large place in their hearts for "Father Murrow," as the Rev. Joseph Samuel Murrow has been affectionately known for many years. This name is universally given him, not on account of his unusually venerable

appearance (having been born in 1835) but because of his fatherly heart and the fact that he is the founder of the orphanage for Indian children lovingly known as the Murrow Orphans' Home.

There are many other Christian accomplishments to the credit of this pioneer of religious work in Oklahoma, among them the organization of more than seventy-five Baptist churches and his assistance in building and raising money for many meeting-houses. He has himself baptized almost two thousand Indians and helped to ordain some sixty Indian preachers. But this missionary of The American Baptist Home Mission Society, who has proved himself the ever-faithful fatherly friend of the Indians, has endeared himself to orphaned Indian children and given them reason for eternal gratitude by his founding of the Murrow Orphans' Home.

The Orphanage stands on the college grounds of the Indian University at Bacone, and a primary school, kept for the accommodation of the orphans, offers instruction for other pupils under the seventh grade. The Indians themselves donated a large farm for this purpose in the hope that some day the orphanage would be self-supporting.

The orphanage cares for about sixty children with ages ranging from two and a half years up. When one goes, there are others waiting to fill his place. That it is not long before all, except the very smallest ones, become Christians, speaks well for the Christian instruction and influences of the home.

A beautiful story has recently come to us of an Indian mother's magnificent gift to the Murrow



Dr. J. S. Murrow



Orphanage. This young mother had lost three children. After the death of her third child she adopted a little Indian girl to whom she gave motherly care. Then a son was born to her. The little boy lived, and with a heart overflowing with gratitude to God this mother sought for some expression of it. She found this expression in a large gift of \$100,000 as an endowment fund for the Orphanage, for great wealth had come to her through the discovery of oil upon her land allotment. Her reason for selecting Murrow as the recipient of her great gift reads like a novel.

Long before wealth came to her she met at Bacone a young student who at fourteen years of age had been given a home in the Murrow Orphanage. In their student days an attachment began between these two which later developed into marriage while both were poor. When she became rich, grateful appreciation of the place that had sheltered and furnished a home for the poor orphaned boy, who was now her beloved husband, made her decide to put Murrow upon such a financial standing that it could shelter other lonely Indian children and develop in them sturdy Christian character. It is obvious that this romance also had its influence on another gift of \$50,000 which she designated for a boys' dormitory at Bacone College.

Because of the generous gifts of two other well-to-do Indian women, a mother and a daughter, who gave \$50,000 for a girls' dormitory at Murrow, countless little Indian orphan girls will be housed and trained to useful Christian womanhood.



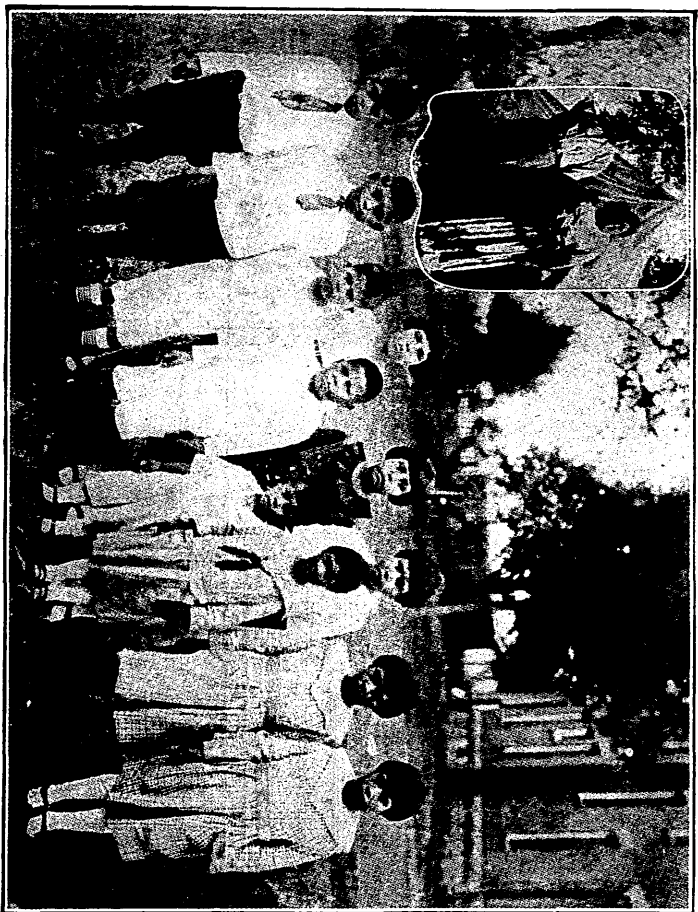
Indians are very devoted to the orphans of their race, and give generously and gladly to provide for them and often adopt one of them into their own family.

Another instance of Indian generosity and of interest in the orphans of their race, is the purchase of eighty acres of fine farming land, adjoining the one hundred acres of Bacone College, by a man and his wife, that the Murrow Orphanage might have a campus of its own. These large gifts must not give the impression that the Indians generally are amassing fortunes. True it is that a few have profited by the discovery of oil under their allotments, but the great majority of these first Americans are very poor. In their poverty many are giving generously that the orphans of their race may have a home where they can be trained for Christian leadership.

Since the time of its founding the Woman's American Baptist Home Mission Society has supported teachers and matrons both at the Bacone University and Murrow Orphanage, so that they have a large interest in the success of mothering and giving Christian education to motherless Indian children.

That the Indian children are very bright is shown by the fact that four of the Orphanage boys did a year and a half of work in one year, while a fifth boy not only did all of two years' work in one, but had the highest average in the first five grades.

At the table the older boys and girls take turns in saying grace. They do it reverently and well,



Group of Children from Murrow Orphanage



thus learning by practise to add this worthy habit to the other Christian customs they are acquiring.

Various tribes are represented among the children of the Orphanage, and even though they become members of the family at a very early age, they have had instilled in them pride of tribe. A little girl who recently arrived, was asked by one of the matrons if she was a Christian. "No," answered the little girl proudly, "I am a Choctaw." A little boy, who was also a Choctaw, came all alone from Mississippi. He soon forgot his homesickness and is developing under the care and influence of the Orphanage into a fine Christian lad. At the close of revival meetings last fall ten boys were received into the church by baptism, and ten have read the Bible through.

What will the Indian of tomorrow be? Every effort made to give to Indian boys and girls education, and the religion of Jesus Christ helps to solve this problem. The hope of the race lies in the Christian development of its youth, for "the youth of today is the man of tomorrow." The greatest gift we Baptists can give to the children of the Orphanage is the religion of the Book. "When you read out of that book," said an old chief of the Mohaves, "I know it is God's book, for it swells my heart." The opportunity to raise up a strong Christian leadership from the children of the Orphanage ought to inspire in every Christian pale-face the determination to do his bit toward the maintenance of this splendid institution for the orphaned children of his red brothers.

## 3. "AN INSTITUTION WITH A HEART"

By MRS. J. S. COMSTOCK

That is what Julian Street called "The Leonard St. Orphan's Home," of Atlanta, Ga. Among his "American Adventures" he counted his visit to this home one of the most interesting. "The Home," he



Little Sisters, (Hear Me)

said, "is a humble frame building which was used as barracks for Northern troops stationed in Atlanta after the Civil War. In it reside Miss Amy Chadwick, her helpers, and about seventy little Negro girls, and it is a fact worth noting that several of the helpers are young colored women who, themselves

brought up in the Home and taught to be self-supporting, have been drawn back to the place by homesickness. Was ever before an orphan homesick for an orphan's home?"

The Home was founded by Miss L. M. Lawson in 1890. Her endowment was "My God shall supply all your need." This endowment never failed her, even when loss of health in 1903 compelled her to give up this loved work. The "need" of a new leader "God supplied" in this providential way: Miss Amy A. Chadwick, an English woman, who came to America some years ago, and graduated from the Northfield Bible Training School, went South to visit our Spelman Seminary and heard that the Home was about to be closed because there was no one to take up the work. After careful and prayerful consideration, Miss Chadwick, without any missionary board or organization behind her took hold of this orphanage which was both literally and figuratively falling to pieces. How successful she has been it is hard to convey in words. Not that she has succeeded in building up a great flourishing plant with all improvements. Far from it. The Home is not nearly large enough for its purpose, and there are anxious hours over the forthcoming of money necessary to keep it going. Its success is not in its material possessions, but in the fact that it is in a real sense a *Home*, giving not only a shelter, but love and mothering to those who pitifully need it. "How Miss Chadwick does this," said Julian Street, "is something which only she and heaven understand. But if you ever visit the

Home and meet Miss Chadwick and see her with her children, you will know that heaven and Miss Chadwick understand a lot of things the rest of us don't know about at all."

Not only Atlanta but all that portion of the South is safer and more Christian today because hundreds of little Negro girls have been rescued from environments of ignorance and vice and in this Home have developed into simple, genuine Christian characters. In the admission of children, preference is given to those without parents. Sometimes they are deserted by either father or mother, or both, but there are also children taken from homes where parents are not fit to rear them. The Home has a number of families of two, three, or four children, sometimes more. Every opportunity of the daily home life is used to help each girl individually. Of course they are just like other children the world over, and while they always need love and happiness, they sometimes need wise discipline. Daily devotions have an honored place in the program of the Home life, when hymns are sung, Bible stories told, memory verses recited, and "mother talks" given. They also have their own Sunday school at the Home, but the larger girls go to church services at Spelman Seminary.

One great advantage of the Orphanage location is that it is very near Spelman Seminary. Miss Chadwick greatly appreciates the privilege of sending her girls to this Christian school. All the children of school age go as day pupils to Spelman Seminary. They are registered in every grade in-



**George Ernest Barrow Blackman**





cluding high school. A few enter as boarders, earning part of their schooling, and graduate. Spelman admits to its classes free of charge the girls who are entirely supported by the Home. So while the Home itself is under no board and is strictly undenominational, the Baptists, through Spelman, furnish all the educational facilities for the children and are thus in a very vital way linked up both in interest and responsibility with the development of the children of the Home.

During the time that the children of the Home are taught daily in Spelman, the playroom of the Home is given to the Free Kindergarten Association, a band of Negro women who hold themselves responsible for the maintenance of several mission kindergartens. This Association pays the salary of the teacher who was one of the Home's own girls and also a graduate of the Kindergarten Normal Department of Atlanta University. Daily the "Home" kindergarten gathers twenty-five to thirty children who would otherwise be locked in the house or left on the street to play while their mothers are out at work. Thus the Home helps to meet some of the needs of the children in the neighborhood, besides ministering to its own family.

"What becomes of the girls nurtured and trained in the Home, and educated by Spelman?" is the question often asked. Some return to relatives and, by putting into practise the training they have received, make clean, attractive, comfortable homes out of the places that were dirty and degrading before. Some enter the domestic service, others

marry. There are many who become teachers, nurses, dressmakers, stenographers, typists, etc. Each little Negro girl brought to the Home to be housed and loved, and to receive manual, mental, moral, and religious training means not only a girl saved from ignorance and vice to a life of blessed useful service, but the establishment later of a home in which she will be the mother or homemaker, and which she will make a sweet center of Christian influence out of which shall go boys and girls trained to Christian living, an ever-widening circle of Christian manhood and womanhood that will save America and make it the land of the noble ideals of which our pioneer Pilgrim Fathers dreamed.

The cry of the children goes up from all over the world today as never before. Many Christians have heard and given to the relief of the suffering children of Europe. Truly a blessed service. "This ought ye to have done" but not to let go unheeded the call of the little colored girls of our own land. This call Miss Chadwick, a giant in faith and hope, but frail in body, has tried to answer with love and self-sacrifice at the Leonard St. Orphanage. "Her inspiration" which every Christian ought to "catch" is the spirit of the great loving heart of the Good Shepherd who seeks and seeks until he shall find and save every last little child in all the world.



The Lost Sheep



## **VII**

### **WORK FOR ORIENTAL CHILDREN**



## VII

### WORK FOR ORIENTAL CHILDREN

By INA SHAW

#### Chinese

There has been a decrease of about twenty per cent. in the Chinese population of the United States during the past twenty years. There are comparatively few homes, as the men far outnumber the women. This means few Chinese children. Because of their extreme conservatism the Chinese are slow to adopt American ways and American dress. They are honest and reliable in business. Many of the children, especially boys, are here without parents, having been sent to be educated in America. The zeal for learning is very marked. Baptist work has been carried on for fifty years among these people.

#### *San Francisco*

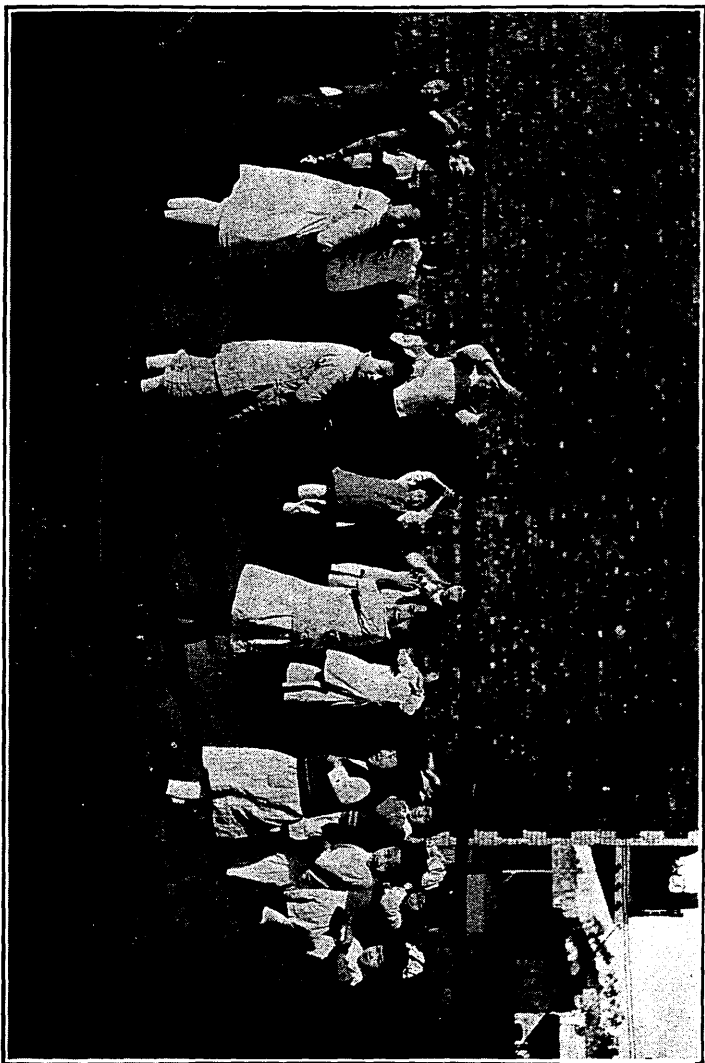
The largest Chinese community in the United States is to be found in San Francisco.

Work was begun in this city in 1870 by The American Baptist Home Mission Society. In 1883 a day-school was opened by the Woman's American Baptist Home Mission Society. Today the work is supported by these two Societies and the San Francisco Bay Cities Baptist Union. The present building was dedicated in 1908. The first floor is used for chapel and social rooms. The second story is given over to the school. The public-school curriculum is followed, and the sessions coincide with those of



the Oriental School. There are three groups of children: Kindergarten, under Miss Josephine Larzelere; the primary, taught by Miss Faith Longfellow, and the boys from ten to thirteen, taught by Miss Hetty Evans. Most of Miss Evans' boys are nominal orphans who have come to America for an education. They sleep in back rooms of stores or gambling-dens. Miss Evans deals with a procession. Often as soon as a boy learns some English he goes to the public school, and his place is filled by a lad just over from China. It is a wonderful thing to have the first impression that of Christianity. Miss Grace Chan, a graduate of one of our mission schools in China, and teacher of our Chinese Language School, gives a Bible lesson to these boys every day, and three times a week they attend the chapel exercises of the school.

Miss Longfellow has her little people divided into classes which bear the interesting names of "Sunbeam," "Knights," "Moon Class," "Star Class," "Blue Birds," and "Soldiers." The work is so arranged that these groups can be taken in turn to the kindergarten where Miss Chan gives them their daily Bible story in Chinese. The children are taught Scripture verses, even whole chapters. They love to sing about Jesus. One day they had just finished singing about how Jesus loves the birds and flowers and children, and Miss Longfellow said, "Does Jesus love all children?" The answer came in chorus, "Yes." "Little American children?" "Yes." "Little Chinese children?" "Yes"; still louder, "Little Japanese?" Out from the chorus



Roof Garden, Chinese Day School



of yeses came a loud, determined "No" from the biggest boy in the room.

Ah Lai, a Knight of eight years, loves to hear the Jesus stories. He comes from a family that observes the heathen rites of worship. One day he told the following incident: "My mother tell us all to worship idol. We all kneel down in a row before the altar as usual, mother and all of us children. Then when she tell us bow and bow herself, I slip away and crawl under bed. I not want to worship idol, I want to pray Jesus. After while when she get up, she cannot see me. She call me, and I come out from under bed. So I not worship." And the little rascal went off chuckling as he remembered how he had outwitted his mother.

Ah Lai's chum, another Knight of about the same age, also loves Jesus. George said one day, "I always pray to Jesus before I eat, but sometimes everybody is talking and it is so noisy, and so I go away into the bedroom and pray there, and then come back and eat."

The kindergarten, as usual, is the most interesting place in the building. Sessions are held only in the afternoon. Miss Larzelere is assisted by Miss Chan in caring for forty bright little boys and girls. Especially quaint are the girls in their *foos* and *shams*, with black hair decorated in American fashion with a big bow of bright ribbon. Miss Larzelere was astonished one day to have a mother bring in a little girl in a much beruffled American dress. She exclaimed that she thought the child a boy, as she had often seen her in boy's clothes. She learned

later that the mother had dressed her thus in order to fool the evil spirits and make them think she was a boy.

Miss Larzelere was calling one day. Seeing a four-year-old sitting on a doorstep she addressed her in Chinese. The little girl laughed and answered her in excellent English, which she had learned from an older brother.

One day one of the kindergarten children was being taken through Golden Gate Park by a missionary. They came abruptly upon a statue of Buddha in the Japanese Tea Garden. Instantly the little lad was on his knees before the image, touching the ground with his forehead. The rankest heathenism sometimes exists among these little Americans who are the citizens of tomorrow, but contrast this little beginner in our school with Ah Lai and George.

There is a well-attended Bible school held every Sunday at twelve o'clock. The officers and some of the teachers are Chinese.

A new home for Chinese boys has been opened in West Berkeley. The American Baptist Home Mission Society and the San Francisco Bay Cities Baptist Union cooperate in this work. The building is a commodious residence, with a yard for playground. It accommodates thirty boys and the staff. There are three classes of boys for which the home provides care, namely, orphans, half-orphans, and unfortunates. By half-orphans are meant boys who have only one parent living, or whose mothers are in China. The unfortunates are those whose parents have been deemed by the Juvenile Court unfit to rear

children. The boys are under a semi-military regime. They have household duties assigned them and are given instruction in housework, cooking, waiting tables, and gardening. They attend a public school where there are twenty different nationalities and the teachers show a sympathetic interest in the foreigner. The boys worship in a near-by American church and attend that Sunday school. Sunday evenings there is held in the home a religious service that will stand out as a blessed memory in the lives of these boys. The Chinese people are so appreciative of this effort that they raised among themselves \$4,000 for the furnishing of the building.

### *Fresno*

There are many well-to-do Chinese in Fresno who live in nice homes, but the majority are crowded into the Chinese center. However, the younger generation is quite Americanized. It was on this field that an unusually bright high-school girl of fourteen years (she has had several stories accepted by magazines) came to the Mission one day and said: "Mother forced me to offer rice before the altar this morning, but I really didn't worship. I talked English, and mother couldn't understand. I said, 'I should worry, Old Top, I don't believe in you anyway.'"

The work in Fresno was opened in 1883 by the First Baptist Church, and the Woman's American Baptist Home Mission Society soon commissioned a worker for the field. Miss Amy Purcell is now their missionary. The Northern California State Con-

vention and The American Baptist Home Mission Society own the building, carry the running expenses, and support Mr. Ye, the native pastor, who comes once a month from Sacramento.

The Sunday school is the principal missionary activity for the children. However, Miss Purcell is in daily contact with them. The Cradle Roll bears the name of sixty babies, fifteen of whom come to Sunday school occasionally. In this way Miss Purcell obtains a special touch with the mothers. Some of the young mothers and fathers have given their hearts to Christ. The Bible work of the school is unusually strong. The children love to memorize Scripture. The little ones will learn the assignments which are made to the older ones. Eunice and Ruth, two little girls in the Sunday school, were given New Testaments by their teacher because of proficiency in memory work. A few days later Eunice came to the Mission and said: "I can't find the Ten Commandments in my Bible at all. May I take one of these home with me?" Her teacher had not asked for the memorizing of the Commandments as yet.

When Miss Purcell meets the children on the street the greeting is: "I know 'The Lord is my Shepherd,'" or "I am learning the Lord's Prayer," or "See what I bought," holding up a Bible. "Please show me where the 'Blessed Verses' are."

One day visitors came to the Daily Vacation Bible School with a treat. After the children had finished their ice-cream Miss Purcell said, "Now we will have to thank our visitors, won't we?" Poon Gim piped up quickly, "We don't have to, we'd rather."

*Sacramento*

The work on the field at Sacramento is primarily with young men and is supported by the Northern California State Convention and The American Baptist Home Mission Society. There are few children on the field. A Bible school is held every Sunday afternoon, and the regular lesson work is conducted.

*Locke*

The work on this field is only a little over four years old, and is supported by the Woman's American Baptist Home Mission Society, The American Baptist Home Mission Society, and the Northern California State Convention. Locke is a typical Chinese village on the banks of the Sacramento, about forty miles from the city of Sacramento. Gambling-dens and red-light houses abound. The latter are run by Americans. The population changes according to the season. The people work on the fruit ranches of the valley. There are very few women and children in the community. An attractive new building was dedicated in October, 1922.

The Chinese are all very much in sympathy with the work of the Mission. Even the proprietors of the gambling-houses will bring their children to the kindergarten. All the little ones of kindergarten age are now enrolled. The children are eager to come, and the only trouble is in keeping away those who are too young. It is interesting to see them on a cold day. The poor little dears are so padded with



clothes (sometimes wearing three sweaters under a coat) that their little arms stick out from their bodies, and they can stoop with great difficulty to pick up a doll or toy from the floor. They are little Americans, but practically none of them spoke English until Miss Maxwell came to the field.

Between twenty-five and forty children are daily in the Mission building, as Miss Maxwell conducts the kindergarten, gives music lessons, supervises practise, and directs their play. The Mission yard is the children's playground, although no equipment has as yet been provided.

The Sunday school is not organized because of a lack of sufficient teaching force, but is largely attended. A number of the older children have professed Christ. A Junior B. Y. P. U. meets Sunday evenings.

An Industrial School is held on Saturdays. The regular handwork and sloyd are taught. The exercises are in English, but the children read out of their Chinese Bibles, and some of the older ones lead in prayer. A Boy Scout Troop has been organized. The Methodist Japanese missionary at Walnut Grove, a mile away, speaks most appreciatively of how the Mission at Locke has changed the attitude of the Chinese children toward the Japanese, saying that they now play together in the best of fellowship.

In September another young woman will be sent to the field to be associated with Miss Maxwell, and work will be opened in the near-by towns of Courtland, Walnut Grove, and Isleton. This is Baptist

territory, and these little black-haired, black-eyed Americans wait for us to teach them of Jesus and his love.

### *Portland*

Both national Boards withdrew from the Chinese work in Portland in the spring of 1922. It is now carried on by the Chinese themselves and the Baptist Young People's Unions of the city. The Chinese of Portland are merchants and restaurateurs. Many of them live in good homes and hold to none of their old customs. There are second and third generation Americans among the children. These rarely speak Chinese and much prefer to attend the American churches. The children are dainty and attractive, and all who come to the Mission wear American clothes. The room which is rented for the services is so small that the Sunday school must be held in two sessions. Over a hundred children are taught God's word and Christian songs every week.

### *Seattle*

Work in Seattle was opened some fifteen years ago. The two national Boards and the Western Washington State Convention cooperate on this field. There are some twelve hundred Chinese, living for the most part in rather restricted quarters. A beautiful and well-adapted building was dedicated in October, 1922. Here are centered the missionary activities, though the home of the missionaries on Fifteenth Avenue is open house for Chinese children and mothers. A well-organized Sunday school is

conducted every Sunday morning. The Cradle Roll numbers ninety-five babies. The beginners are taught by a Chinese young woman, a student at the Washington State University. Miss Skiff has charge of the Primary Department. Miss Snape directs the juniors. The latter department is very much alive and has grown by leaps and bounds the past year. The Junior Boosters, a class of boys, won the aeroplane contest in the Sunday school for 1923. The Chinese Baptist Young People's Union won the attendance banner three successive times at the District Rally, competing with the Unions of all the American churches, as well as the Japanese. This gave them the efficiency banner.

A kindergarten is conducted four mornings a week under Miss Skiff's supervision. A playground back of the church is the acme of bliss for these little tots who have nowhere to play except the streets. Three swings, two teeter-boards, and a wonderful slide cause teacher anxious moments during play hours, but fill the children's hearts with joy.

An industrial school is held once a week by Miss Snape. The Tuckabatchee Club, whose membership is open to girls from eleven to sixteen years, is modeled along the lines of the Campfire Groups. The girls have their own officers and follow parliamentary law in conducting their meetings. They have composed the words of their Club song. The Club name means, "Add to and stick together," and the girls are trying to live up to this idea. A Sunday-school class in Newcastle, Pennsylvania, has become very much interested in the Club and has named



**Chinese Woman Going to English Lesson**



its class "The Tuckabatchee." The girls correspond regularly with the members of the Club and have sent each Chinese girl a Bible.

There are many American churches that are conducting Sunday schools for Chinese, and the Montana State Convention and The American Baptist Home Mission Society have a work in Butte, Montana, where a few children are cared for.

*Fifteen Minutes on the Chinese Kindergarten Playground, Seattle*

The kindergartner's enthusiasm is boundless, and the missionary teacher with no helper and twenty-five little would-be acrobats, is kept busy enough.

"Peter," she calls to a five-year-old, "you must sit down and slide when you reach the top of the steps; if you don't, you keep all the rest of the line waiting for you."

"Paul," she commands, "use your handkerchief right away! I have told you that, one, two, three, four, five, six times this morning. Why don't you remember it yourself as the other children do?"

"Teacher, Ah Yit not lemember! See? Him not lemember." Teacher turns to Ah Yit and sighs; it is too true. Ah Yit has not "lemembered."

But Ah Yit, first son of the house of Wong, clutches Teacher's dress with small grimy fingers: "Teacher, him," pointing to a little girl, "him won't give me swing; him all time swing himself!" Teacher calls to usurper: "Precious Jade, don't you know that the swing is for all of you children? It is for Ah Yit just as much as for you." Precious Jade

smiles sweetly and calls back, "All light, I give him swing."

"Teacher," calls a four-year-old, "my coat too hot, I take him off."

"Teacher," echoes a three-year-old who is not wearing a coat, "my hat too hot, me take him off." Immediately a dozen children rush to Teacher with their wraps.

Just here Teacher sees the two-and-a-half-year-old twins sitting peacefully upon the ground directly under one of the teeter-boards, and four older children about to mount the board. Teacher jumps to the rescue of her beloved twins, and not a second too soon. "Ruth and Esther," she admonishes their uncomprehending ears, "don't you know that if the teeter-board came down on your heads, you wouldn't be little twin girls any more, but just little twin pan-cakes?"

A commotion starts in the locality of the swings. Mamie, aged five, had swung Little Sister, aged three, till she thought it was her own turn for a swing, and told Little Sister so. But Little Sister did not see the matter in that light and refused to leave the swing, whereupon Mamie gently but firmly removed her. Little Sister promptly threw herself flat upon the ground and kicked and screamed with all her might. Teacher thought perhaps the exercise would do her good and ordered that the play should go on and that everybody should leave Little Sister alone till she got ready to get up and be "a nice little girl."

"Teacher," calls Golden Flower, "me drink of

water, please," remembering her lessons on manners. "Me drink of water too, please," calls Ah Lin. Teacher helps ten children get drinks of water. Unless she helps them, small Ah Sing will hold a finger under the running water in such a way as to direct the water toward the laughing and screaming children till they are drenched. When this happens Teacher does not share their rejoicing.

It is now time for the children to go home to lunch, and Teacher calls them to come in and get ready. Only two respond, so she calls again. This time Ah King answers: "I not like dinner. I like swing." Then Little Steven calls: "Me no likee dinner too. Me likee swing." And the Kindergarten Mascotte, Baby Foy, seated in a swing, calls in Chinese for somebody to come and push her, and adds in her own English, "Me fing some more."

### *Ah Sen*

Ah Sen was born fourteen years ago in one of our big cities on the Western Coast. She has never been on a train and only recently on a boat when she went with other Chinese to a B. Y. P. U. rally. She is very bright and has taken advantage of every opportunity that came to her for an education. She has always gone to Sunday school. Three years ago a Crusaders' Band was organized, and she became very much interested in the study of Africa. She decided to become a missionary. Though she was a Christian at heart, her parents would not consent to her being baptized at first because they felt she did not fully understand. However, she was one



of the first to be baptized on the dedication day of the new church. She is still interested in Africa but feels now that since she knows the Chinese language, she can do more good in China among her own people. She is now Sunday-school librarian, an officer in the B. Y. P. U., and active in all the girls' work of the church.

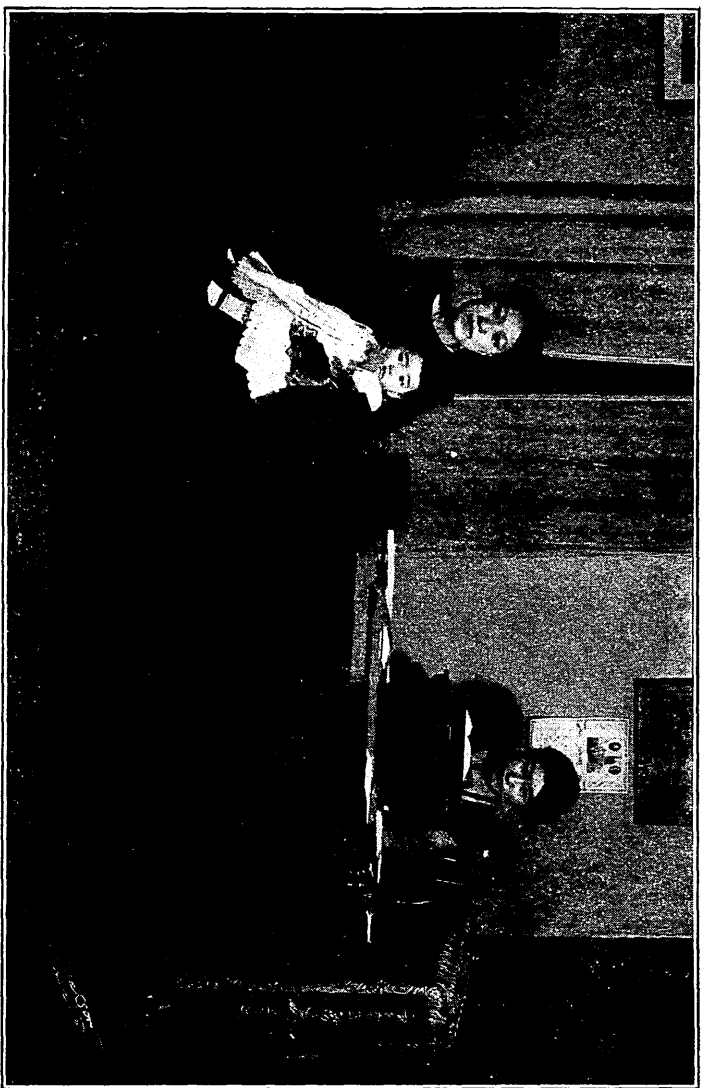
### **Japanese**

The Japanese population of the United States has quadrupled in the last twenty years. As a people they are keen, adaptable, gracious and energetic; ninety per cent. of their children in our country are Americans, having been born here. In caring for them we are training future citizens. They are most attractive with their black hair and eyes and pink-cheeked round faces. Unlike the Chinese children, they practically all come from their own homes, where the Japanese language is spoken. However, they are educated in our public schools, and prefer to speak and read English.

As a denomination we do little work among them.

### **Seattle**

Baptists were the first to open work among the Japanese in Seattle. The American Baptist Home Mission Society appointed Mr. T. Okazaki in 1892. In March, 1904, Mrs. Okazaki was appointed by the Woman's American Baptist Home Mission Society. Mr. and Mrs. Okazaki are still on the field. In 1915, the Woman's American Baptist Home Mission Society built the Japanese Woman's Home. In Octo-



Scene in Japanese Woman's Home, Seattle



ber, 1922, a beautiful new church was dedicated, which is well adapted to institutional activities and is a busy work-house every day and evening in the week. The field is now supported by the two national Boards, The Western Washington State Convention, and the local Japanese, who are for the most part merchants and live in modern, comfortable homes.

A nursery department has been added to the work of the Japanese Woman's Home. Babies who have been deprived of a mother's care either through death or illness or the necessity of having to support the family, are provided for temporarily. Their expenses are paid by relatives, and they are given wholesome food and proper care.

A thirteen-months-old child whose mother had died a month before, was brought from Bainbridge Island last summer. He was a cunning bit of humanity, but it was quite evident that he had rickets and would need special care. The father was afraid his baby would die of grief at being separated from him and told the missionaries to charge any price they pleased, but to provide for the constant cuddling of his son and to feed him all the cake and candy he wanted. Father, having taken lodgings at a near-by hotel, came frequently to see how "sonny" was getting along; thus several times a day father and baby had to go through the agony of separation; father sobbed, and baby screamed. Finally Miss Rumsey told the man that it was quite evident he could not harvest his strawberry crop without the baby, so he would better take him back to the

Island. The father then consented to return to business, but long-distanced every night to know how baby was and came to see him once a week. At the end of the season when he came to take his plump, well-nourished child back to Japan, he was not only convinced that scientific feeding and care was what baby needed, but that he needed Christ both for his own and baby's sake.

The Lovelight Kindergarten is conducted daily in the new church building. The large southeast room with its pretty pictures is not so attractive nor half so interesting as the fifty little lads and lassies who play and sing or listen eagerly to stories told by Miss Harriett Dithridge, who is in charge.

An afternoon Play Garden is conducted on South Seventh Avenue, where twenty-five children from the poorer quarters of the Japanese district are taught games, handwork, and Bible stories. The non-Christian parents of these little ones so appreciated the work being done that when it was necessary to cut down expenses, which meant the discontinuance of this Play Garden, they themselves undertook the payment of the rent of the room.

Mr. Paul E. Gates has charge of the boys' work. He has organized a Boy Scout Troop and conducts organized Sunday-school class work among them.

Miss May Herd has charge of the girls' work. Beside her Sunday school class of charming teen-age girls, she conducts week-day club work.

The gymnasium in the basement of the new church is very popular, being used on alternate nights by groups of girls and of boys. A social

game- and reading-room is open every night, where boys and girls can spend their evenings in wholesome surroundings.

The Sunday school is large and thoroughly organized. The officers and most of the teachers are Japanese, but with the single exception of the beginners all the teaching is done in English. The children are taught to give regularly. One-tenth of the Bible-school offering goes to the New World Movement, one-tenth to the work of the church, and the rest for supplies. The Bible drill that sometimes marks the close of the intermediate department of the school is most interesting. The girls vie with the boys as to which group can win in the locating of Bible references. The rapidity with which some of these young people can find Scripture passages is amazing.

### *Rural Work About Seattle*

Because of lack of workers no week-day activities can be conducted for the children of the rural communities, but Bible schools are held in several places. Miss Florence Rumsey visits in these rural homes. One little two-year-old calls her the "Jesus grandmother." The same little one sings to the accompaniment of her toy piano "Jesus Loves Me, This I Know." The Firwood Sunday School is also located in a farming group and is conducted by a bride who is a graduate of the Bible Training School in Yokohama. The Green Lake Sunday School is cared for by a member of the local board of the Japanese Woman's Home.

Port Blakeley is the only genuine Japanese village in the United States. It is built in terraces on the hillside in a saw-mill community. The Bible school, which is held in the chapel built by the Japanese themselves, is taught by high-school girls who have grown up in the village. Miss Herd is in touch with these girls. They receive their supplies from her and report to her. For five months during the winter and spring Miss Rumsey gives the primary and junior children supplementary Bible instruction similar to that given in the Daily Vacation Bible Schools. At Winslow, Everett, and Medina, local American churches are conducting Sunday schools for Japanese children.

A unique work is being done by the Japanese Baptist young people of Seattle under the direction of the missionaries. Socials and parties are being held, first in the rural communities—young people from Seattle going out to conduct them—then in the Seattle church. The boys and girls from the rural communities are brought into the city and kept over Sunday so that they can attend the regular church services.

### *Moneta*

Work was begun on this field in 1914 by Rev. H. Y. Shibata under the auspices of the Los Angeles City Mission Society, the Southern California Baptist State Convention, and The American Baptist Home Mission Society. The present attractive and well-equipped building was erected in 1918 and occupies a prominent corner in the town of Moneta.

The parish covers a district with a radius of seven miles from the chapel. The two thousand Japanese are truck-gardeners and obtain something of the community spirit by building their houses on the corners of their land, thus making at least four families near neighbors.

Mr. K. Egami is the present native worker. Miss Olive Warren, of San Pedro, gives part time to this field. The children are American born. In the summer of 1922 the Japanese of the community, greatly appreciating the work of the Mission, purchased an auto-bus for Mr. Egami's use in carrying the children to and from Sunday school. It is an interesting sight to see Mr. Egami on Sunday afternoon bringing the crowds of children to the chapel. The exercises are conducted for the most part in the Japanese language, as Mr. Egami superintends. The Sunshine Class of older girls is organized and meets every Saturday under the supervision of their teacher, Mrs. Swanson, who gives much time to this work.

Beside the work at Moneta, Mr. Egami conducts a school on Sunday morning at Compton, the center of another farmer group. Fifty children attend this school. Saturday morning a Bible school is held at Dominguez, where a group of forty children are taught Jesus' love.

### *San Pedro*

In 1917 work was begun at East San Pedro among the Japanese fishermen by the Los Angeles City Mission Society, the Southern California State Con-



vention, and The American Baptist Home Mission Society. Mr. Shibata was the first missionary. Meetings were held in the homes of the Japanese. In 1918 the present building was erected. Later Miss Olive Warren was appointed by the Woman's American Baptist Home Mission Society to work on this field.

The chapel is an attractive roomy place of the bungalow type, built on the shore of the Island, overlooking the harbor. Its capacity is taxed every Sunday morning by the little Americans of Japanese parentage, who swarm under its roof.

Miss Warren is in almost daily touch with the children in their homes, and Mr. and Mrs. M. Ito, the present native workers on the field, keep open house for the lively junior members of their parish.

On Sunday mornings the children gather in front of the chapel, looking like a colorful garden of many-hued flowers in their bright dresses. At 9.30 sharp, one of the older boys appears at the front door with a drum. The children form in line and march in. There are nearly two hundred of them, the Sunday school having increased thirty per cent. in a few months. The superintendent and four of the teachers are Japanese. The songs are both Japanese and English, but most of the teaching is done in the foreign language. The children are very lively and sing with great gusto.

Chizuko learned a little prayer in the Sunday school and taught it to her two-and-a-half-year-old sister. Now every night in a Buddhist home these tiny tots say their prayer to Jesus.

Chizuko Saiko, a three-year-old, learned the Japanese song "The One True God." She sang it over and over at home. When a child the mother had attended Sunday school in Japan. As she listened to her little girl's singing she thought of what she had heard years before in her own country. The child was taken ill and sang this song in her delirium. The mother was deeply impressed and began to study the Bible. Just one month after her little daughter's death she was buried with Christ in baptism. Then she began bringing a neighbor woman daily to the home of Mr. Ito that she too might study God's word. So the leaven of this little life, only three years on earth but brought into touch with Christ through one of our missionaries, has just begun its work.

Miss Warren tried many times to start an industrial school among the children but could not interest them. At last she decided to try a Crusader's Band. She now has an enthusiastic group of children regularly organized. Recently one little Crusader said, "I don't believe in Buddha, I believe in Jesus."

Miss Warren is also spending one day a week in the colony of Japanese at the Van Camp Sea Food Company's cannery. The company has given her a room in one of their houses. Here she has a play garden for children who are too young to go to school. Besides games and handwork the little ones are taught Bible stories and Christian songs.

Mr. Fred Meyer, who is the Boys' Worker for the Los Angeles City Mission Society, has on this field a club of thirty-five Japanese boys between the ages of twelve and seventeen. All but ten of these boys

were born in Japan. They are very bright and absorb parliamentary law as though it were their native element. They are keen and logical in debate and good sports in athletics. Mr. Meyer is developing international friendship through the social and athletic contests between this group and his clubs at the Italian, Mexican, and Russian missions. The Japanese boys show a more cosmopolitan spirit and good-will than any other group.

### Sacramento

In 1921, a group of Japanese asked our denomination to begin work in Sacramento. Mr. Shibata was released from his work in Moneta and went to this field in January, 1922. There is now an organized church with a new building. The field is supported by the Northern California State Convention, The American Baptist Home Mission Society, and the local Japanese.

Eighty children are attending the Sunday school. Mr. Shibata is anxious to open a kindergarten and week-day activities for the older children. Only lack of funds and workers has prevented it thus far. This is a field of unusual promise. The children come from good homes and are exceedingly bright and attractive, all of them Americans, having been born under the Stars and Stripes.

## **VIII**

# **SAVING THE CHILDREN IN LATIN AMERICA**



## VIII

### SAVING THE CHILDREN IN LATIN AMERICA

CHARLES S. DETWEILER

In 1921 upon the occasion of the first centennial of Mexican independence all the different foreign colonies in the capital erected memorials of different kinds as their share in the celebration. Due to the influence of the Y. M. C. A. the American colony made a wide departure from the general custom. Instead of erecting some piece of statuary in one of the parks or boulevards, they presented the city of Mexico with a well-equipped playground for its children. This unusual gift represents the enlightened attitude of North America toward the social problems of Latin America. It speaks of the growing claim of childhood, of the importance of play in the development of character, and of the readiest means of approach to an alien people, namely, through an interest in their children. The wise missionary in any country will encourage the spread of athletic games among the youth. It is not his primary business to promote sport, but he will rejoice to see baseball or football supplant the cock-fight and gambling-games.

The republics of Latin America are burdened with a top-heavy civilization. A few, comprising the privileged landowning class, enjoy all the opportunities of culture, while the great majority suffer for the lack of common necessities of life. There is in many a city a beautiful national or municipal theater

built by public funds, but no public water-supply. There is an electric light and an ice-plant, but no public sewerage; and strangest of all there is a university where doctors and lawyers may be trained, and no elementary schools worthy of the name for the instruction of the masses. Any civilization that neglects its children is top-heavy.



Rapid Transit in Cuba

### Description of Child Life

It is of course dangerous as well as difficult to attempt a general description in any department of life. At the outset it is necessary to state that what follows has to do with the common people, the great illiterate, bare-footed majority who comprise as many as seventy per cent. of the population of most

of our neighboring Latin republics. The children in the homes of well-to-do families have the privileges of good private schools, are often sent to the United States for their preparatory and college training, and generally are as well protected as American children. But the case is different with the poor. The average child in the Latin American cities has no playground but the street, where he may be seen dodging in and out of the corners of the building or playing around the fountains and monuments in the very center of the town. Frequently the streets are noisiest with the cries of children at play in the evening hours from seven to nine when the heat of the day is past. Most of these children have no school facilities. An authority in Mexico City has stated that not half of the children in that large center are able to attend school. Many of them are practically homeless. Not every country has had the attention given to it that Porto Rico has received. From a study of social problems published in 1917 the statement is taken that there are in Porto Rico ten thousand homeless children under twelve years of age who live by whatever means they are able, many of them begging or stealing, and most of them having no permanent lodging-place, sleeping at night in boxes or on doorsteps. These children are for the most part deserted children of illegitimate parentage, or orphans whose parents have left no provision for their care, and they constitute a fertile soil for the implanting of criminal tendencies. It is sad indeed to hear the language used by the average child of ten and twelve



years of age anywhere in Latin America. They are wise beyond their years in that which is evil. Little can be expected of those who have been denied the discipline of a father or perhaps of both father and mother.

At the root of every social problem in Latin Amer-



Central American Boys Who Lack a Chance

ica is childhood unprotected by sound marriage customs and proper home training. It is difficult to conceive of proper family life where there is lack of physical equipment necessary for a home. The living accommodations of the average poor family are very unsatisfactory, consisting as they do of a dwelling-house of one room or at the most two. This reduced house space makes it necessary to live, eat,

and sleep in the same room, rendering impossible any degree of privacy on the part of any. In the case of growing boys and girls such a condition is very undesirable. Very rare indeed is it to see a family where all members sit down together around the table to eat their meals; generally they eat as they can most conveniently get the food, without order or waiting upon one another.

While all of these countries are nominally Roman Catholic, there has been no provision made for giving religious instruction except in the day-schools. As more than half the school population is not in school, it means that there is no religious instruction for most children. Frequently, when pushed by the competition of Protestant missionaries, the priests will have a class in Christian doctrine on Sunday afternoon for the children, but as a rule the poor and the rural populations of Latin America have been neglected in the ministries of the Catholic Church.

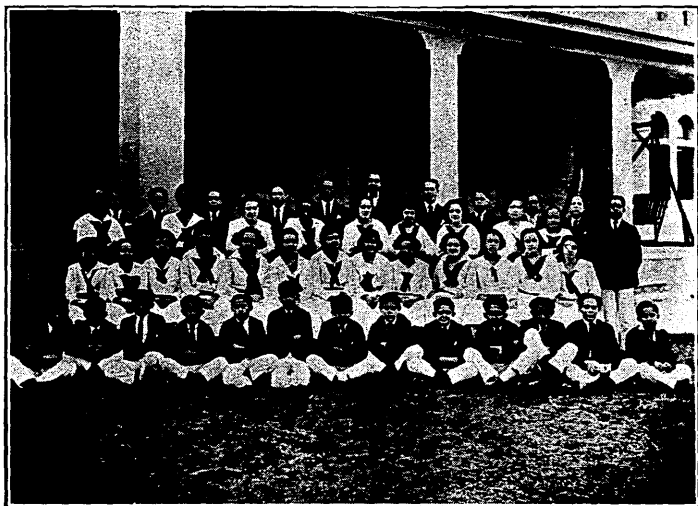
### **Missionary Agencies**

First in importance and first in order of time in reaching children of any country is the Sunday school. The more attention that is given to teacher-training and Sunday-school organization, the more permanent will the missionary work be. In the large cities in Latin America, where the work is well established, the evangelical churches have a fair equipment for their Sunday schools. There is to be found the division into departments and in many cases independent classrooms, but for the most part

in the smaller towns and in all new places the Sunday school must be held in one room where the children recite their Bible texts and listen to the explanation of the teacher amid a hubbub of voices. So important is the work of the Sunday school on the mission field that in most of our stations in Latin America no attempt is made to hold a morning preaching service, but the whole period of worship is given up to the classes in Bible. In some places such as Ponce and Caguas, Porto Rico, we have Sunday schools ranging from two hundred to four hundred in attendance.

Side by side with the development of the Sunday school there is often felt the necessity of a day-school. There are several reasons why it devolves upon evangelical missions to open day-schools. In the first place, poor people are largely deprived of school facilities, and it is among the poor that the evangelical work first takes root. In the second place, there is in most countries instruction in Roman Catholic doctrine in these public schools, and the children of Protestant parents ought not to have to be submitted to this kind of teaching. In the third place the discipline and instruction of the average public school in Latin America is very low grade. We visited a public school in one of the towns in Nicaragua. There were two rooms, two teachers, and about a dozen pupils in each room. The teacher had a little girl recite a lesson in geography for us. It was a wonderful exhibition of memory training to hear this child glibly recite the names of countries, states, and capitals. At the

close of her recitation we learned that she was only six years old. When examined in reading it was found that she was only beginning to make out the syllables. Her learning of the lesson in geography was a pure feat of memory. In the re-



Central American Boys and Girls Who Have a Chance

port of an American educational advisor sent to Nicaragua we find the following:

Many of the subjects comprising the course of study from the first to the fifth grade are not suitable for children of tender age. For example, grammar, composition, geometry, history, and civics are undoubtedly out of place in the first years of a child's schooling.

If we are to have evangelical churches whose members shall be lovers of the Bible, studying it for

themselves, we must provide schools for the children of our members where they may obtain at least the rudiments of an education.

Of late years a Daily Vacation Bible school has been introduced in Porto Rico. As many as three have been held in one summer with most excellent results, and it is hoped that this work will spread. If we help the parents in the caring for their children during the long days of vacation when they have nothing to interest them except what they may find in the streets, we shall not only meet a deep need but shall also win the lasting gratitude of the parents.

More efficient yet is the boarding-school of which there are all too few in our Baptist fields. The most notable one is at Cristo, Cuba, where there are three hundred children in attendance for a year. Where there is a boarding-school, it is possible to secure children from the very best homes of the country, many of them coming from a distance and from the country where there are no school opportunities. A second school that gives promise of equaling the college at Cristo, is the one conducted by the Woman's Society at Managua, Nicaragua. Here there is also a capacity attendance reaching close up to two hundred in the short space of four years. The school has been developed until it already gives two years of high-school training. Property has been purchased near-by for the opening of a boys' department.

In organized systematic effort to save children of Latin America we have made but a beginning.

A great majority of children are from rural homes where the only occupation is agriculture. We shall not have discharged our duty until we give an example to each of these countries of industrial education. It will not be easy to have an agricultural school. Due to the centuries of feudalism in the social and political life of these Latin countries the tradition has grown up that the cultivation of the soil is the work of only the lowest class. It is thought to be unworthy of a man who knows how to read and write to work with the hoe or the spade. Every boy coming from the country to go to school wants to raise himself in the social rank; consequently it is not easy to find pupils who want to remain on the farm. When the government of Porto Rico opened a well-equipped agricultural college, of the few students who came at first, all wanted to take an engineering course. Although many free scholarships, including board and room, were offered, it was difficult to secure boys who were willing to take the agricultural course. To overcome this prejudice requires persistent effort and patience. It is especially necessary, if the self-respect of the young people is to be preserved, that those who receive aid in their education should make some return in the way of manual labor.

### Fruits of Christian Education

Out in the little town of Jibacoa, Cuba, is a young man who is the mainstay of a Baptist church. Thirteen years ago he was a ten-year-old boy in our school at Cristo, Cuba. He was then a little rascal

in the eyes of his teachers, and though he remained two years in school, they saw little promise in him of a serious-minded youth. Seven years later, at the age of nineteen, he returned to Cristo for further education. The seed sown in this school had borne fruit. He had now grown up to be a robust young man of strict habits. When later on, his elder brother had gambled away a large part of the family fortune, he returned home to take hold of the farm. Now he is the principal member of the church in that community, leading it in its efforts to improve its meeting-house. At a recent convention in Cristo he was the delegate of his church. In another one of those country towns is a young lady from a family of moderate circumstances. Seven years ago she graduated from the grammar department of our Cristo school. Now for some time she has been teacher of the public school of her native town and at the same time superintendent of the Baptist Sunday school. If it were not for her there would be no Sunday school and church, as there is no resident pastor. Whenever a missionary or neighboring pastor visits that village, she can be depended upon to gather the people together for a preaching service.

From the small town of Jobabo comes the news of another Cristo girl now five years out of school, happily married to an employee of a large sugar-factory. She sought to do what lay next to her hand in her new environment. So she conducts a day-school of fifty pupils and on Sunday converts it into a Sunday school, and has sent out an appeal for a

Baptist preacher to come and start religious work in that center.

Who would have thought twenty years ago that in that little Baptist Sunday school of Ciego de Avila there would be found in a shy, bare-footed boy the future leader of our strongest church? Missionary



**The Products of Christian Education**

Wilson took especial interest in this little fellow and in time led him to Christian profession. Through the missionary a scholarship was found for him in our school at Cristo. In time he took up the study of the Bible and theology and was graduated from our seminary. He was the first Cuban pastor to lead his church out into self-support.

All over eastern Cuba may be found in active ser-



vice those who were once boys and girls in the Baptist school at Cristo. In San Luis is a physician who after leaving Cristo went to the United States for his medical education. Now he is a leader in the community and in the Baptist church. Others of those boys and girls are pastors and pastors' wives. Some are holding good positions in banks, one of them is president of the Board of Education in the city of Banos. The secret of a self-supporting church is an educated ministry and laity. The strongest church in Mexico now self-supporting for five years is the one at Monterey where for many years the Woman's Society has maintained a strong day-school and where most of the older members have been educated.

Recently revival meetings were held in a church at Santiago where one of the little eight-year-old pupils in that school wrote the following letter to his father:

SANTIAGO, CUBA,  
FEBRUARY 18, 1923.

MY DEAR PAPA:

What I promise you is that I will never smoke nor drink wine nor rum of any kind.

Respectfully your son,

JOHN HENRY.

The father showed me with great pride and pleasure this spontaneous expression of his son's decision, and expressed his gratitude that the boy was in a Christian school where character would be formed according to the mind of Christ.

### **Other Forms of Service to Children**

About ten years ago in Ponce, Porto Rico, the heart of Miss Mary O. Lake of the Woman's American Baptist Home Mission Society was burdened by the needs of the babies and little children whose mothers had to leave them at home while they went out to work by the day. Some of these mothers worked in factories, sorting coffee or stripping tobacco leaves; others worked in private homes as cooks, all of them earning but a pittance, from forty to fifty cents per day. The babies were entrusted to neighbors, and the little children were left to shift for themselves. The result of her exercise of heart was the renting of a small house, and the employment of one of the Porto Rican Baptist women to care for these neglected children. A nominal charge of five cents per day was made for each child. In a short time the attention of a Porto-Rican lady, not a Protestant, was called to this work, and she asked the privilege of helping, with the result that some of the business men of the city were interested and became regular contributors. The institution grew; a larger house was secured, the Rotary Club of Ponce got behind it, and has now been giving it regular support for a long time. The ministry to little children appeals to all classes and breaks down religious prejudice.

There was a time when an epidemic of measles was sweeping through a crowded district of San Juan, inhabited by the laboring classes and the very poor. Milk was scarce and high, and because the

children were not getting proper food in their illness, they were dying rapidly. Miss Bischoff, the Baptist missionary in San Juan, felt that something should be done to save the children; she noticed that there were as many as eight and ten little coffins carried by her house every day. An appeal to the government was of no avail; there were said to be no funds. Then Miss Bischoff found a few women, most of them from the foreign colony, who were likewise exercised, and were discussing the organization of a committee to provide free milk for the poor. She threw herself into this work along with missionaries of other churches, and the result was that sufficient money was raised by popular appeal through the newspapers, for free distribution of milk tickets through the missionaries. One of the wealthy women of the city, a leader in society and a faithful member of the Roman Catholic Church, threw herself heartily behind the Protestant missionaries in this effort to save the lives of children, and later on she made public recognition of what they had done, announcing to her friends that henceforth she was going to support what they were doing for the poor, even though she did not belong to their church. It was a thrilling testimony to the gospel from such a prominent woman.

In 1917, Charles W. Tarleton, a Baptist layman seventy-three years old presented himself with letters of introduction to the General Missionary for Porto Rico at Rio Piedras, asking for an assignment without salary to some kind of missionary service. It was a strange request, and at first seemed an impos-

sible one. How to place a man at that age, without a knowledge of Spanish in any position was our problem. But such was the earnestness of the man, and so versatile and experienced was he, that it was soon seen the mission had received a gift from God of a rich personality. His first task was to undertake the supervision of the building and grounds of the Theological Seminary; soon he was conducting the boarding department; then he was training the boys in gardening and poultry-raising; and finally he added to all of these duties a class in the Greek New Testament. A graduate of Colby Academy and Brown University, he had cherished the desire in early life to go to the mission field, but financial reverses suffered by his father compelled him to assume the burdens of others. For the greater part of his life he was a farmer and gardener. Finally, when he found himself alone in the world, with none dependent upon him, there revived the old longing to see service on the foreign field. At the age of seventy-three, still hearty and vigorous, he went to Porto Rico and made a big place for himself in the life of the boys who were preparing for the ministry. Those boys, now in active service in the church, will never forget the example of that life of devotion and unselfish service for others. What they most needed was a living illustration of the dignity of toil. "Otium cum digging tatie" was the happy reply of Erskine to a friend who discovered the great jurist digging in a garden. There should be no discrepancy between the Latin *cum dignitate* and the plain Irish "taters."

Two years of happy service, and one day Mr.

Tarleton was found prostrate and wounded, as a result of a felonious attack, while he was engaged alone in carpenter work on a mission building. He lingered a few weeks and then quietly passed away, having given his life to help train boys.

### **The Greatest Contribution of Protestant Missions to the Life of the Nations**

A few years ago a Baptist missionary superintendent found himself on the same boat in Central American waters with a Jesuit missionary superintendent. They soon became engaged in friendly conversation, discussing the conditions of their respective work in Latin American countries. "There is one thing in which your missionaries have the advantage over ours, and one thing in which ours have the advantage over yours," said the Baptist.

"What is that?" asked the Jesuit, all alert and interested.

"Your missionaries are unmarried," was the reply. "They can be easily moved from one place to another, and it does not require so much money to support them as it does to support ours with their families."

"Oh, yes," said the Jesuit priest, and he related with great animation the story of some of his missionaries among the Indians of Mexico, living in places where a delicate white woman could not make a home, and subsisting upon the scantiest fare.

"Now tell me," he went on, "What is the advantage you have over us?"

"The advantage we have over you," said the Bap-

tist superintendent, "is that our missionaries are married. And being married they can teach the people and show them what a Christian homelife is."

"Oh, but we teach them about a Christian homelife."

"Yes, you may teach them what is right, but you cannot give them an example. And the facts show that your teachings are not heeded."

This ended the discussion on that point. There was nothing more to say. The greatest gift we can give the people of Latin America, after the gift of Christ through the word, is a Christian home. In order to have Christian homes, there must be Christian young people, prepared for marriage. Therefore there must be Christian education for the boys and girls.



## **IX**

# **THE EDUCATION OF THE CHILDREN OF THE CHURCH**





## IX

# THE EDUCATION OF THE CHILDREN OF THE CHURCH

By FRANK W. PADELFORD

Education is the contribution of the Christian Church to the progress of civilization. Before the Christian era education had been provided in a limited way for the favored classes, but the idea that education should be made available for all the people had not dawned upon the world. Had the idea been suggested it would have been vetoed by the ruling powers, for they well understood that all educated people could not be held in subjection.

The idea of an educated citizenship came directly from the Christian church. This idea was inherent in the very spirit of Christianity itself. The ideal of Christianity has been to create a citizenship which should be not merely right in its desires and aspirations but intelligently right in its decisions. It was He who insisted on the necessity of regeneration who devoted his life to the ministry of teaching and of education. Christianity is a system in which men make their own independent decisions as to their courses of action, therefore it is fundamentally important that they shall make these decisions aright, not merely in the light of their own interests but in the light of the interests of all their fellow men.

For this reason the Christian church early began to found educational institutions. These were first of all schools of the lower grade for the children of

the church. But the system grew rapidly. The church could not be satisfied to give merely an elementary education. It perceived that if Christianity was to become an influential factor in the world's life, many of its people must have the highest education possible. As early as A. D. 200 the church had established a great Christian university at Alexandria. This was followed by other institutions of higher learning at various points, until the system had covered the whole Christian world.

For many centuries, education remained almost exclusively in the hands of the Christian church. Not until very recent times have the States of Europe begun to share the responsibility with the Church. In America it was the Church which inspired the State with the ideals of education. Up until the close of the Civil War a large part of the secondary (high-school) education was conducted by the Christian church and practically all the higher (college and university) education was given in institutions founded and controlled by it. It is only since the close of that war that the State in America has concerned itself with the higher education of its citizens.

In the contribution to the building of a better America the Baptists have had a distinct and valuable part. Their first venture in education, about 1760, was short-lived. An academy was opened in New Jersey, but lack of support soon compelled it to close its doors. The first successful effort was launched by the famous Philadelphia Association in 1762. This was the strongest association of Bap-

tists in this country at that time. Rhode Island was selected as the only feasible place for a Baptist school because this was the only colony in which the Baptists had freedom of action. Brown University was therefore founded at Warren, R. I., in 1765, and in 1770 was moved to Providence where it has since developed into one of the great colleges of America.

It was not an easy task which that little band of Baptists undertook in 1765. They were not a rich people. They were divided among themselves, some of them fearing that it was dangerous for Baptists to provide an educated ministry. Moreover they were everywhere spoken against, and there were few colonies in which they were permitted to exercise their religion unmolested. Nevertheless with a spirit of self-sacrifice and devotion they gave themselves heroically to the task of providing an adequate education for their children.

The second Baptist school was the Maine Literary and Theological Institution, now Colby College, founded in 1819, by a group of far-looking and adventurous men who sailed up the Kennebec River and laid the foundation of their school in the wilderness of Maine. This was followed by the college at Hamilton, New York, now Colgate University. A group of men anxious about the education of the Baptist ministry, gathered frequently in the home of one of the deacons of the church, and after much discussion and prayer, they placed thirteen dollars on the dining-room table as the foundation of a new Baptist college.

The star of empire was rapidly moving westward,

and the Baptists closely followed its leading, and as they went they planted their schools in Ohio, Illinois, Michigan, Iowa, until the line extended clear to the Pacific Coast. It is a long trail, and some of the adventures were lost by the way, but there has survived a group of institutions, some of which have already attained the strength of maturity, and others are steadily moving into a strong position.

### **I. Our Baptist Schools for "America Tomorrow"**

These institutions are divided into five classes:

1. The first are the academies. These schools were established when there were few if any public high schools. The high school has become such a universal institution that it is difficult for us in this generation to realize that up to the time of the Civil War there were no public high schools except in the larger cities. At many other points private academies were established and maintained by benevolent citizens to give the more ambitious students a higher education than the towns and cities were willing to provide. There were large numbers of such schools especially in the older Eastern States.

The Christian churches entered this field in a large way and established many of these academies. The Baptists were alive to their responsibility and opportunity, and they dotted the land with these Christian schools, wherever they had the means to open them. The list of these schools would be a long one if it could be reproduced, but this is an impossibility for the complete roster was never made, and many of the institutions were short-lived. But it

was a great contribution which the Baptists of an earlier day made to the education of American youth.

The situation has greatly changed now. The public high schools have sprung up everywhere and in a large measure have displaced these private institutions. It has been difficult for the latter to survive when education has been furnished free by the state. But there is still a considerable group of these Christian schools that have survived the rapid changes, and that are coming now into a stronger position of usefulness than they ever enjoyed in "the good old days."

It will be interesting to note the list of these schools and their locations. It will be noticed that nearly all of them are in the Eastern States where the schools were more firmly established when the tide turned.

<i>Name of Academy</i>	<i>Location</i>
Alderson .....	Alderson, West Va.
Bethel .....	St. Paul, Minn.
Coburn .....	Waterville, Me.
Colby .....	New London, N. H.
Cook .....	Montour Falls, N. Y.
Doane .....	Granville, Ohio
Hebron .....	Hebron, Me.
Higgins .....	Charleston, Me.
Keystone .....	Factoryville, Pa.
Maine Central .....	Pittsfield, Me.
New Hampton .....	New Hampton, N. H.
Parsonsfield .....	Parsonsfield, Me.

<i>Name of Academy</i>	<i>Location</i>
Peddie .....	Hightstown, N. J.
Pillsbury .....	Owatonna, Minn.
Ricker .....	Houlton, Me.
Suffield .....	Suffield, Conn.
Vermont .....	Saxtons River, Vt.
Wayland .....	Beaver Dam, Wis.
Western Pennsylvania ..	Mount Pleasant, Pa.
Worcester .....	Worcester, Mass.

Academic departments are also still maintained by a few of our Western colleges for the purpose of preparing students for the college classes. These Christian schools of academic grade are maintained for several different reasons. There are still some sections of the country where the high-school facilities are limited and where children must go away from home if they are to secure an education. This is true in the older parts of the country as well as in the new. These children are much better off in these Christian schools where they may live in the dormitories and be under constant supervision, than in the high schools of the county-seats and larger towns where they must secure lodgings and are not under supervision except during school hours.

Then again our high schools are becoming so crowded that they are unable in many cases to give adequate attention to the individual student, and many parents prefer to send their children to the academies where the classes are smaller and more personal attention can be given. It is generally recognized that the problem of providing adequate

housing facilities and sufficiently large staffs of teachers for the rapidly increasing number of students is one of the most serious that faces our towns and cities today. Many of them are not able to cope with the situation and give such an education as the children deserve. Parents are recognizing this in increasing numbers and are turning to these Christian academies and other private schools for the education which they desire their children to have.

There is still a third reason which gives these Christian schools an increasing place in our system of American education. In these schools children are under the watch-care of Christian teachers; they are surrounded by the best influences; their social life and activities are directed; their religious life is trained. Many parents are becoming serious about the problems which face their children during high-school days, and they are looking to these Christian academies for the solution.

In these and in other ways these Christian schools of the high-school grade are making a distinct contribution to making America a safer and a better place for our boys and girls.

2. The second list of schools comprises the junior colleges. This is a comparatively new name in educational nomenclature, and schools of this type have a unique character. They combine portions and characteristics of both the academy and the college. Most of them give the last two years of the high-school course and the first two years of the college. Educators have long contended that the real break



in the educational process comes not at the end of the present high-school course but at the end of the second year in college, and that therefore these two years ought to be added to the high-school course. Further than this, it is recognized that many young people are too young to be plunged into the midst of college at the age of seventeen or eighteen, and it is better for them to await its new experiences until they are a bit older. The junior college solves both these problems.

These junior colleges are just beginning to come to their place in American education, but they are coming very rapidly now. Many of the larger cities are adding the first two years of college work to their high schools and are finding their new classes crowded full. Our Christian schools have shown the way to this new type of American school.

Our list of such schools is not long but it includes several fine institutions:

<i>Name of Junior College</i>	<i>Location</i>
Broadus .....	Philippi, W. Va.
Colorado .....	Denver, Colo.
Frances Shimer.....	Mt. Carroll, Ill.
Hardin .....	Mexico, Mo.
Rio Grande.....	Rio Grande, Ohio
Stephens .....	Columbia, Mo.

3. The third division includes our colleges and universities. Of these there are twenty-two dating from 1765 to the late nineties and located from Maine to California. They are our great contribu-

tion to making our youth better American citizens. In them we have invested more than one hundred million dollars and we are giving an education to more than twenty-five thousand students.

These institutions range all the way from small colleges which are just getting on their feet, but which nevertheless are earnestly striving to give a good education and have loyal bodies and enthusiastic students, to our great universities, Brown and Chicago. The University of Chicago, only about thirty years old, is one of the largest and strongest in the country. It has a wonderful location in the heart of the city of Chicago, with a large campus and many magnificent buildings.

The question again recurs, Why maintain these expensive colleges when the state has so many great universities? The reasons are the same as those which justify the conduct of the Christian academies, only they are more urgent. The process of education is exceedingly delicate. At the most impressionable period of life our boys and girls are introduced to a world of new facts which have played no part in their lives before. Many of these facts compel them to think the problems of life out all anew. Not infrequently the process is almost revolutionary, and yet in their progress from childhood to manhood and womanhood the change is inevitable.

Since this is so, it is exceedingly important that these new experiences should take place in a Christian atmosphere, in a Christian environment, under the watch-care of interested Christian teachers.

This contribution our Christian colleges, founded and maintained by Baptists, are rendering to the youth of America. We would cast no possible reflections upon our great state colleges and universities. They are rendering a service to America which the church schools can never hope to render, because of their wonderful equipment and their immense funds. On the other hand these smaller Christian colleges, hampered often with inadequate funds, are able to offer to their students advantages which the larger schools can not hope to give. With their smaller and therefore more compact student bodies, with their more carefully chosen staff of teachers selected primarily because of their Christian character, with traditions which are distinctly Christian, they are able to bring influences to bear which tend to steady their students in the period of storm and stress and to hold high ideals steadily before the students' minds, and they also seek to find the solution for the problems of life from the spirit and teaching of Christ himself. When they are true to their aim, they are seeking to bring the minds of their students into harmony with the mind of Christ.

There are no tests by which the influence of our Baptist colleges can be measured, but as one studies them in action he is impressed that they are rendering a vast service in making boys and girls true to our great American and Christian ideals. These institutions are rapidly exerting a broadening influence upon the religious, moral, intellectual, and patriotic standards of our youth.

The list of our Baptist Colleges is as follows:

<i>Name of College</i>	<i>Location</i>
Bates .....	Lewiston, Me.
Brown .....	Providence, R. I.
Bucknell .....	Lewisburg, Pa.
Carleton .....	Northfield, Minn.
Chicago .....	Chicago, Ill.
Colby .....	Waterville, Me.
Colgate .....	Hamilton, N. Y.
Denison .....	Granville, Ohio
Des Moines.....	Des Moines, Iowa
Franklin .....	Franklin, Ind.
Grand Island .....	Grand Island, Neb.
Hillsdale .....	Hillsdale, Mich.
Kalamazoo .....	Kalamazoo, Mich.
Keuka .....	Keuka Park, N. Y.
Linfield .....	McMinnville, Ore.
Ottawa .....	Ottawa, Kans.
Redlands .....	Redlands, Calif.
Rochester .....	Rochester, N. Y.
Shepardson .....	Granville, Ohio
Shurtleff .....	Alton, Ill.
Sioux Falls.....	Sioux Falls, S. Dak.
Vassar .....	Poughkeepsie, N. Y.
William Jewell.....	Liberty, Mo.

4. The fourth class of our institutions includes our training-schools of which there are seven as follows:

<i>Name of School</i>	<i>Location</i>
Chicago .....	Chicago, Ill.
Danish .....	Des Moines, Iowa
International .....	East Orange, N. J.
Kansas City .....	Kansas City, Kans.
Philadelphia .....	Philadelphia, Pa.
Norwegian .....	Chicago, Ill.
Spanish-American ....	Los Angeles, Calif.

As will be readily understood these schools are organized to train workers for the Christian church. Three of them, Chicago, Kansas City, and Philadelphia, are conducted to train young women who speak the English language, for positions as assistants in the churches and as missionaries on the home field. The school in Chicago is conducted by the Woman's American Baptist Home Mission Society for the particular purpose of training their workers in the home field. The other four schools train young men of various nationalities to be pastors and missionaries among their own people. These schools serve directly to make better American boys and girls of those who come from other lands with ideals and standards different than our own. There are nearly two hundred and fifty pupils enrolled in these seven training-schools.

5. Our last list of schools is composed of our theological seminaries. Of these there are nine scattered from Boston to Berkeley. These schools exist for the definite purpose of training young men for the ministry of the church, our pastors and our missionaries. These institutions have a definite relation to

"America Tomorrow." They are educating the religious leaders who are to present the ideals and to train the boys and girls for better citizenship in the America of tomorrow.

<i>Name of School</i>	<i>Location</i>
Berkeley .....	Berkeley, Calif.
Chicago .....	Chicago, Ill.
Colgate .....	Hamilton, N. Y.
Crozer .....	Chester, Pa.
Kansas City .....	Kansas City, Kans.
Newton .....	Newton Center, Mass.
Northern .....	Chicago, Ill.
Rochester .....	Rochester, N. Y.
Swedish .....	St. Paul, Minn.

## II. The Care of Baptist Students

In addition to these educational facilities which we are furnishing to our Baptist young people, there is another service which we are rendering which is most significant. Not all our Baptist students by any means attend our Baptist schools. There are more Baptist students in our state universities than there are in our Baptist colleges. They are drawn there by many considerations.

These great institutions conducted by the state are unable, by reason of our American laws, to make any adequate provision for the religious care and training of their students. By reason of our American principle of the separation of Church and State, this obligation rests upon the Church and cannot be assumed by the State. This means that until

recently there have been thousands of our young people in these schools for whose religious care and instruction no adequate provision had been made. We should not longer disregard this fact.

About ten years ago the churches began to realize something of their responsibility for the care of their young people who had gone to the state schools, and they cast about for some plan whereby they might provide for them. As a result of their study and experience, the various denominations are now placing at these universities their official representatives whose task it is to care for the spiritual interests of their young people. The Baptists have entered into this work in a large way.

This work assumes various forms in accordance with the local conditions. Sometimes an advanced student is employed as an assistant to the pastor of the local church and is charged with the responsibility of looking up Baptist students and interesting them in the Baptist church of the college town. He invites them to church, brings them to the student class in the Bible school, secures their attendance at the social gatherings of the church, and seeks to maintain their church affiliations. This work demands the services of the most competent men available.

In other cases where the local church is not financially able to maintain a strong pastor who can win the attention of the students, the Board of Education cooperates with the church in securing and supporting a capable minister who is charged with the responsibility of caring for the Baptist students,

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The most common and most satisfactory method of dealing with these student problems is the employment of a minister who devotes his whole time to the interests of the students. He must be a man who is intensely interested in young people and who knows how to win their confidence and affection. He keeps open house to the students. They are welcome to "walk in" unbidden at any time. He entertains them frequently in his home. He conducts Bible classes for them, visits them in their rooms, advises them with their problems, and is their confidential friend and helper. He literally lives in a house by the side of the road and is a friend to every man. He is the "Big Brother" to the students.

The value of the service which these men render to our Baptist students is beyond all estimate. Testimony constantly comes in from students and graduates as to their gratitude for what the University Pastors have meant to them. They have helped many a student over a hard place, have led them out of their periods of doubt and distress, have cheered them in their days of homesickness, have kept warm their interest in the Christian church, and have helped them in their life decisions. Such a service as this is not only praiseworthy but indispensable.

Not the least service which the university pastors are rendering the denomination is in training young people for leadership in the churches and in directing others into the Christian ministry and into the missionary service of the church. It used to be said



that we could not expect recruits for the ministry from the state universities, but the university pastors have disproved that claim. There are several men in the seminaries today who have gone into the ministry as a direct result of the work of the university pastors, and a considerable number are already on the mission field. It is a great investment which the denomination is making in its young people through the university pastors.

We give the list of the institutions in which Baptists have a definitely organized work, classified in accord with the differentiation which we have just outlined:

#### UNIVERSITY PASTORS

Cornell University  
University of Pennsylvania  
University of Michigan  
University of Wisconsin  
University of Illinois  
University of Chicago  
University of Nebraska  
University of Kansas  
University of Colorado  
University of California  
City of Boston (many institutions)

#### STUDENT SECRETARIES

Denison University  
University of Indiana  
Purdue University  
Kansas State Agricultural College

**PASTORS OF LOCAL CHURCHES**

Bucknell University  
University of Ohio  
University of Minnesota  
University of Iowa  
Iowa Agricultural College  
Iowa Teachers College  
University of Washington  
Rio Grande College  
Des Moines University  
University of Idaho

**JOINT REPRESENTATIVES**

(One or more denominations cooperating)

Vermont University  
New Hampshire State College  
Ohio State University  
Michigan Agricultural College  
Colorado School of Mines  
University of Oregon  
California Agricultural School  
University of Maine  
Massachusetts Agricultural College

One other important service to our Baptist students remains to be mentioned—that rendered by our Baptist Student Secretaries. The Board of Education maintains in the field two secretaries, one man and one woman, who devote their time to the visitation of the colleges. They address the student bodies and hold personal conferences with the students regarding their intellectual problems and

other problems of a personal character. In this way they are rendering a service of inestimable value to thousands of students.

We can in no way better reflect what these people are doing than by quoting from some of the letters that follow their visits. One president writes:

No speaker has ever come here who has gotten into the consciousness of our students more effectively and speedily than your Student Secretary. He takes the university point of view without losing for a moment the evangelical and even evangelistic point of view. He is in sympathy with the modern scientific temper and yet finds in that temper new reasons for devotion to the kingdom of God.

A college professor writes: "His timely information and stimulating application of the truths of business and wealth are helping to shape and mold the thoughts and life of the students to whom he speaks." A college dean writes: "He rendered a superb service in the meetings which he conducted here. I do not think that we have ever had a man who gripped the students as he did." A student news bureau issued the following statement to the press:

From the opening address he gained the interest of the students and throughout the week religion was the most discussed subject on the campus. Day after day the carefully arranged messages followed each other, working out with exact precision the harmony of God's truth in religion and science, and with compelling logic the Bible as the Word of God had clear presentation. Seldom has a speaker to college men won so completely the confidence and following of his hearers.

The pastor of a college church writes :

We had a great time with your Student Secretary. The students were captivated from the first address. Many of them spoke of their appreciation of his talks. I have never heard more warmth and beauty put into the appeal to follow Jesus, and that appeal, coming out of his fine, scientific treatment of truth, made it irresistible. He can come back any time you can send him to us.

These letters indicate something of the service which is being rendered to our students in an effort to help them find themselves in their new relations and to adjust themselves in their attitude to Christ and his truth.

It is most essential that the young men and women who are now students in our great institutions and who are soon to be the leaders of our American life, should have a thorough education, should be well trained, should cultivate high ideals, and should emerge from their student days loyal to Christ and his church. With the purpose of insuring these results the Baptists are maintaining their schools and colleges, providing their university pastors, and sending forth their student evangelists. This large ministry will help to make possible a better "America Tomorrow."



**X**

**MISSIONARY AGENCIES AMONG  
YOUNG PEOPLE**



## X

# MISSIONARY AGENCIES AMONG YOUNG PEOPLE

## 1. WORLD WIDE GUILD

By ALMA J. NOBLE

The World Wide Guild is the answer to the future of our Woman's Missionary Societies, both as to leadership and intelligent constituency in the local church. "Where there is no vision, the people perish," and because some forward-looking women had visions of latent possibilities in the girls and young women of our Baptist denomination eight years ago, the World Wide Guild came into being.

It was first organized under the Woman's American Baptist Foreign Mission Society, but after a few weeks was affiliated also with the Woman's American Baptist Home Mission Society. In 1920, however, it was transferred to the Department of Missionary Education but still preserves its contact with the Woman's Societies through the World Wide Guild Commission which is composed of representatives from each Society, the Secretary of the Department of Missionary Education, and the World Wide Guild and Children's World Crusade National Secretaries.

At that time there were less than six hundred missionary organizations for our Baptist girls; now there are 4,223 Chapters of the World Wide Guild, with an approximate membership of 50,000. It is



not only world-wide in name and aim, but in personnel. Its constituency includes Chapters among almost every European nationality in the United States—Italians, Hungarians, Poles, Roumanians, Russians, Czechoslovaks, Germans, Swedes, Syrians, Chinese and Japanese on the Pacific Coast, Indians, and Negroes. In the Orient, India, Burma, Japan, China, and the Philippine Islands all have Chapters, while the Canadian Branch of the World Wide Guild now numbers forty-four in the Maritime Provinces. It thus becomes a realized adventure in international friendship and good-will.

There are two national officers, the Executive Secretary, Miss Alma J. Noble, and the Field Secretary, Miss Helen E. Hobart, who is the happy successor of our much-loved Helen Crissman. One recognized secret of the unparalleled success of the World Wide Guild is its large corps of volunteer Secretaries. There are fifty District and State Secretaries, besides one for every Association in each State. This not only provides a valued force of promotional officers, but by placing responsibility on these willing Secretaries, some really great leaders have been and are constantly being developed. Two District Secretaries are now members of our national Home and Foreign Boards, others are filling executive offices, and best of all, some are missionaries. These all with one accord acknowledge their indebtedness to the World Wide Guild for their start in assuming responsibility. It is gratifying to note the growing response of the college girl to the appeal of Guild work.

Another secret of its successful growth is that it is being built on an educational foundation which is bound to endure. These features include special programs prepared on the current year's home and foreign study-books, with five programs outlined for each book. These programs are used by the majority of Guild Chapters. It is a gratifying fact, however, that in addition to the above programs, intensive mission-study classes are growing in popularity. The Reading Contest is the most outstanding of these educational activities. The conditions are rigid. Every member of a Chapter must read five books individually—one inspirational, two home, two foreign—and group reading is not allowed. In spite of strict adherence to these conditions, more and more Chapters qualify each year, two having just completed the sixth year. One Chapter with an active membership of sixty-seven has a two-year record. The award for successful contestants goes to the Chapter and is as follows: First year, Hofmann's "Head of Christ"; second, Plockhörst's "Good Shepherd"; third, "Sistine Madonna"; fourth, "Madonna of the Chair"; fifth, "The Light of the World." These are artotypes in sepia, 13 by 17 inches, and many Sunday schools, primary and junior departments, not to mention missionaries, have had these presented by the Guild Chapter. The best of it all is that the reading is not limited to the required five books, but interest has been so aroused that many girls have not stopped with five but have doubled the number. Thus a taste for the enjoyment of missionary reading is being cultivated.

Essay and Theme Contests on an assigned topic, relating to the home and foreign study topic for the year, is another valuable feature, the award for that being attendance at a summer school of missions as guest of the Department of Missionary Education. Debates, story-telling, missionary dramatics, and intelligence tests, have transformed the proverbially dull missionary meeting into one so full of live interest that the most indifferent and critical have fallen victims to its charms.

A practical expression of enthusiasm based on knowledge of needs is found in the White Cross work for home and foreign missionaries; and the practise of stewardship as a reasonable obligation of any Christian girl has resulted in large numbers of tithers, a tangible expression of which was the astonishing gift of \$37,695 toward the Continuation Campaign in 1921-22, all of which was in addition to regular pledges to the New World Movement. The quota for the year was \$16,666, and the gift of the World Wide Guild therefore exceeded the quota by \$21,029. While figures are not yet available, it is apparent that their gifts will again exceed the quota for 1922-23. When the Jubilee of the Woman's Foreign Mission Society was celebrated in 1921, the World Wide Guild contributed a special gift of \$12,085 for a dormitory for high and normal students at Swatow, China.

State Guild rallies and house-parties have stimulated the work greatly through mission-study classes and methods. Many choice friendships have been made. Often there are from three hundred to six

hundred girls present at these rallies, all eager to participate in the kingdom enterprise, and to equip themselves for real service.

The last thing to be mentioned is best of all. The response of these girls to the spiritual aspects of the World Wide Guild is spontaneous and earnest. It is impossible to give statistics, but it is safe to say that hundreds of Guild girls are volunteers for definite missionary service either in the homeland or in the Orient. Several are already in the field. This attitude is largely due to the spiritual emphasis, ideals of world service, devotional character of their meetings, and the deepening of the prayer life of the individual girl in her home and in the Chapter meetings.

The World Wide Guild is recognized by other denominations as well as our own as a most constructive missionary organization for girls, which has succeeded in popularizing Mission Study and in developing an efficient leadership.

World-wide our vision and our aim,  
In Thy great service glad and free;  
Our aim, all other aims above  
Dear Lord, to be worth-while to Thee.

## 2. THE CHILDREN'S WORLD CRUSADE

By MARY L. NOBLE

The thinking people of this day are turning with noticeable unanimity to the hitherto undeveloped resources of the world in its children. Dr. Susan

Kingsbury, of Bryn Mawr, a thoughtful student of social problems, in speaking of the so-called "Youth Movement" of Central Europe, says,

The task of the builders must chiefly be that of the young with "their souls in the work of their hands," their dreams and ideals with which they are bound to keep the faith, their sense of duty, and a responsibility to those who shall come after them.

With this same appreciation of the strategy of enlisting the children of our churches in the missionary enterprise of the denomination, the Children's World Crusade was inaugurated in 1917 under the Woman's American Baptist Foreign Mission Society and the Woman's American Baptist Home Mission Society, and in 1920 was transferred to the Department of Missionary Education of the Board of Education. The two Woman's Boards still retain an advisory relationship to the work.

In order to secure the support and cooperation of children in any enterprise they must be informed of the needs they are asked to relieve, the partners with whom they are to work, and the result that they have a right to expect will follow. The information concerning world conditions, especially and always with reference to the gospel of Jesus Christ, is presented in programs arranged from the Junior mission-study books each year. The Children's World Crusade is responsible for the missionary education of children under twelve years of age, and for pedagogical reasons divides them into three groups, with plans and material suited to each group. The chil-

dren under six compose the Jewel Band, having one meeting a year; from six to nine the children are gathered in the Herald Band, having four meetings yearly; and from nine to twelve they form the Crusader Company, with monthly meetings. Often these Bands and Companies are correlated with the departments of the Sunday school or other existing organizations.

Besides the study and the programs, dramatizations and projects have been suggested for the local leaders to develop.

Traveling libraries of over three hundred missionary books are in circulation among the States and are loaned to the local organizations for one month at a time. This reading has been of untold value and has resulted in offering to each State an award picture to be given to the Company reading the most books. Such pictures as Ploekhörs't's "Suffer Little Children to Come Unto Me" are used as awards.

A stereopticon lecture on the Special Interests of the Children's World Crusade was arranged and has been very largely used in local and general meetings. The special interests are selected with the thought of providing work in the home and foreign fields which makes a special appeal to the children, to which they may designate their gifts, and about which story leaflets have been written.

Credit is given by a system of Honor Points for the memorizing of the missionary passages of the Bible, missionary hymns, loyalty to the Company, and service.

Quoting Doctor Kingsbury again:

It will not do to try to coordinate the efforts and align the sympathies of young people on a platform purely negative. *They must be given something to do*, not merely told what not to do.

In recognition of the truth of this principle, suggestions from the missionaries on the field were requested as to what kind of handwork, lying within the possibilities of children, would be valuable to them. Thus the aim has been to provide the children an opportunity for expressing their interest and willingness to help with their hands, and the things which they make with their own hands become gifts of practical value in missionary service. White Cross work has been introduced in each District and is now well organized.

Not the least are the gifts of money which bespeak sacrifice and self-denial. These had never been stressed until the Continuation Campaign was inaugurated. Attractive gift envelopes were furnished, and the children were taught to respond to the needs with their money as a natural expression of their interest. When the entire denomination was facing a crisis in 1922, the children were enlisted through the Children's World Crusade, and with the slogan "A Foot of Dimes from Every Crusader," they brought in at the end of a three months' campaign the sum of \$11,000.

The visible results of the campaign for larger missionary education among children are seen in the tremendous increase in the number of missionary organizations for children. There were less than five hundred Children's Bands, and most of them

were Baby Bands, when the Children's World Crusade was launched. There are now 2630 Children's World Crusade organizations. The number of junior missionary study-books used within Crusader Companies has been greatly increased. A decidedly active interest in the local churches has been aroused in the children, and by the presentation of their plays, pageants, programs, and rallies, parents and adults of the church have been interested in a new way.

The headquarters of the organization are at 218 Lancaster Avenue, Buffalo, N. Y., and 276 Fifth Avenue, New York City. The Executive Secretary is Miss Mary L. Noble, and the Field Secretary, Miss Helen E. Hobart. The work is carried on with these two exceptions by volunteer secretaries in the Districts, States, and Associations. With these aims, plans, helps, and helpers, the denomination is confident that the world builders of the next generation will face their task with more of the practical idealism of Jesus Christ and a larger spirit of Christian brotherhood.

Just children on their way to school again?  
 Nay, it is ours to watch a greater thing—  
 These are the World's Rebuilders, these must bring  
 Order to chaos, comforting to pain,  
 And light in blasted fields new fires of spring.

Dear Lord, Thy childish hands were weak and small,  
 Yet had they power to clasp the world withal;  
 Grant these, Thy little kindred, strength as true—  
 They have so much to learn, so much to do!



### 3. THE BIBLE SCHOOL AS A MISSIONARY AGENCY

By WILLIAM A. HILL

"Give to our girls and boys a friendly acquaintance with the peoples of the world whom they will recognize as God's great family, and it will prove in later years a foundation for the great superstructure of world peace and Christian missions."

Such words as these go right to the heart of our question. The truest education consists not in the imparting of information, but rather in the developing of mental attitudes and habits, which in turn lead to the acquiring of information. At the meetings of the Edinburgh Missionary Conference, Rev. W. H. Campbell, in speaking of the need of a science of missionary education, said, "One of the most pathetic facts in Christendom is the enormous waste of endeavor lost as regards results, simply for want of knowing how to set to work."

The Sunday school has the greatest possibilities as a missionary nursery. Here the missionary ideas should be so fostered that the child shall never think of missions except as a perfectly natural and normal thing. The slow growth of the importance of missions as a function of the Christian church, has had its parallel in the development of Bible-school curricula. The lack of attention to missionary education in the Sunday-school lesson materials of the past, led to the starting of many missionary organizations for various age groups within the church itself,

to supply that need. Many adult missionary societies grew up on account of this recognized omission. It is therefore gratifying to know that the International Sunday-school lesson material builders for 1923, devote the entire last quarter, October, November, and December, to the study of "The Missionary Message of the Bible." This affords excellent opportunity for the correlation of current denominational missionary material into the regular Sunday-school lessons. The Department of Missionary Education, in the preparation of its Graded Home Missionary Stories for Baptist Bible schools for this same quarter, has accordingly correlated its primary and junior series of graded stories with the lessons for this quarter.

For many years now these graded missionary stories have been prepared for Bible schools. Picture poster charts, which exhibit the missionary work of our Societies, are also prepared to accompany the stories. These are usually provided in a series of four charts and are intended for display in the various departments of graded Sunday schools. The increase in demand for these materials justifies the place which they seem to have filled in the educational scheme.

We dislike the classification which recognizes Sunday schools as either antimissionary, non-missionary, nominally missionary, and moderately missionary, as though the program of Jesus could be so differentiated. But missions is no longer a secondary matter, it is primary. We have learned that without missions, Christianity is not itself. This

means the dawn of a new day in our denominational life.

If we are to build into our Sunday schools a missionary program appropriate to the needs of the hour, four things are necessary:

1. Pastors, Sunday-school superintendents, and assistants should recognize its primacy.
2. Teachers' meetings should consider the matter of missionary education as a vital, worthy, and necessary Sunday-school objective.
3. Committees on religious education should aim to curriculate missionary education into the lessons in a more effective and concrete manner.
4. Reports of the character and content of missionary instruction are secured, and thus the entire matter is properly emphasized and dignified.

An older conception of missions classes it as charity and benevolence. The newer conception regards a knowledge of missions as a prerequisite of Christian training. The older conception inclined to deal largely with its own generation and suited its methods to that attitude. The newer conception takes into account the oncoming generations and the painstaking cultivation among our children and youth of a sympathetic, natural, and normal attitude toward missions as inherent within the New Testament and necessary to the saving of the world.

It is most unfortunate that there are so many persons in our churches who have to have a double conversion, once to make them Christian and again

to make them missionary. We must somehow so build our missionary education into the Sunday school, that when a person is converted to Christ, it will not be necessary later on to use dangerous spiritual explosives to awaken in him an interest in missions.

By the increased use of missionary materials already available and through the larger amount of missionary story and illustrative matter distributed throughout our lesson quarterlies and periodicals, we anticipate larger results as we enter these human harvest fields. A better America waits on our increased interest and our more careful guardianship of these infinite resources.

#### 4. THE YOUNG PEOPLE'S SOCIETY AS A MISSIONARY AGENCY

By WILLIAM A. HILL

No one can possibly overestimate the importance of the Young People's Society as a missionary force in the life of the church. Here in the making is the church of tomorrow, and within this group are future pastors, missionaries, and Christian leaders who must bear great responsibilities. Here will be found the Livingstones, Wilberforces, Morrisons, and Grenfells. Here also are the potential teachers in our schools, and here are our captains of industry.

Every age is one of transition, hence important, but upon all of us just now is being pressed the significance of international events. The careless training of our young people in such an hour as this

would be critical. Last year witnessed the largest enrolment of students in the history of American institutions of learning. More than ten thousand students of foreign nationalities and residence are enrolled in American colleges, and a new sympathy and respect for other races is being developed. The American press, less provincial since the close of the World War, is furnishing a daily chronicle of world happenings, and our stronger secular magazines are now vying with our religious journals in the portrayal of missionary achievement. Colleges and universities are assuming special support of missionary work in foreign lands, thus adding a new dignity to missionary service. The idea of a world of nations living together in Christian friendliness is rapidly gaining momentum. The hour seems to be one of unusual importance for our young people, and our educational program should be commensurate with the opportunity. We must not forget that the supply of ministers and missionaries does not come from the colleges and seminaries unless that supply first comes from the preparatory schools, and first of all from churches. This responsibility for a better America and for a better world, must rest finally upon our young people, and the societies and churches in which they meet and where they receive their training should offer them a program of world service built on the idea that "being a Christian is identical with having Christ's breadth of sympathy, intellectual outlook, and social values."

The special interest of the church in its young people should be assured for three important rea-

sons: First, the church needs to pay more attention to its young people if it would save its own life. Secondly, the young people in answering the call of a needy world, must have a sympathetic knowledge of the peoples of all lands or they will not be loyal to their generation. Thirdly, our America of Tomorrow, and the making of a better world, will depend upon the missionary ideals and Christian devotion with which our young people enlist their interests and affections.

In planning our missionary education for the young people, we must avoid the assumption that missions must be administered to them in homeopathic doses or in disguised capsules, in order to produce benevolent results. This, we believe, is entirely the wrong approach both to their intelligence and to their interests. They will welcome any expression of Christianity that is militant and worthy, and missions have always possessed the qualities of courage, adventure, heroism, and sacrifice which appeal to their natures. Schemes of missionary entertainment, catchy methods, and mechanical devices introduced among young people to awaken interest in a program so vital as the program of Christian missions, must ever fail. These can never successfully be offered as a substitute for a strong program of missionary reading and study. Devices as such, however clever, may interest for the moment while they fail to make impressions worth the cause at stake.

Many of the societies of the B. Y. P. U. of A. and Baptist societies of C. E. have already entered upon

consistent programs of missionary education, and excellent results are being achieved. Special missionary libraries have been prepared by the Department of Missionary Education, also reading courses. Mission-study books of a very high character have been provided, especially for the young people's groups. During 1922-23 many societies enrolled in mission-study classes, and in numerous churches the young people have taken a large share in the responsibilities for successful church schools of missions. Special missionary programs for use at the monthly missionary meetings, and based on the regular authorized topics, have been prepared by the Department of Missionary Education in order to introduce into the educational scheme specific Baptist materials in connection with the current interdenominational themes. Young people's societies which are producing the best results include within their plan of cultivation mission study, missionary reading courses, stewardship training, denominational education, life service meetings, and summer conference participation.

Whatever the program is, and however it may be made to function, it seems clear that we should initiate a new campaign for the reading and study of our splendid missionary literature. We have turned over to the magazine and short-story writer the responsibility for directing the reading of our boys and girls, and they are discharging this obligation well. Unless we are alert, the life stories, and their heroic appeal, will cease to appear in our juvenile libraries. A new urging of the importance

of reading missionary literature may help to raise up that new army which is to take the world, in the name of the King.

Our fathers in a wondrous age,  
Ere yet the earth was small,  
Insured to us an heritage,  
And doubted not at all  
That we, the children of their heart,  
Which then did beat so high,  
In later time should play like part  
For our posterity . . .  
Dear-bought and clear, a thousand year  
Our father's title runs,  
Make we likewise their sacrifice,  
Defrauding not our sons!



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